THE

Authours, Nature, and Danger OF HERESIE.

Laid open in a Sermon Preached before the Honourable House of Commons at S. *Margarets Westminster*, upon Wednesday the Tenth of *March*, 1646. being set apart as a solemn day of Publick Humiliation to seek Gods assistance for the suppressing and preventing of growth and spreading of *Errours*, *Heresies*, and *Blasphemies*.

By RICHARD VINES.

Ο' αἱρετικὸς, ὁ, ἄλλό τι παρὰ τὴν ἀλήθειαν διρίμενος ἔχων. Hesych.

There must also be Heresies, 1 Cor. 11, 19.

ut fides habendo tentationem, haberet probationem. Tertull. de præscrip.

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Die Jovis, 11 Martij, 1646.

ORdered by the Commons assembled in Parliament, that Mr. *Rows* and Mr. *Gewen* do from this House give thanks unto Mr. *Vines* and Mr. *Hodges* for the great pains they took in their Sermons preached on the 10. *Martij*, 1646. at *Margarets Westminster*, before the House of Commons, being a day of Publique Humiliation for the growth of Errours, Heresies, &c. And they are to desire them to print their Sermons, wherein they are to have the like priviledge in printing of them, as others in the like kind usually have had.

H. Elsinge. Cler. Parl. D. Com.

I appoint *Abel Roper* to print my Sermon.

RICHARD VINES.

TO THE

HONOURABLE

HOUSE OF

COMMONS

Assembled in Parliament.

THE compass of the Subject entreated upon in this Sermon, was too large to be surveyed in a short time. The nature of Heresie lies under much obscurity and inevidence. The Infidel who comes not in at all, and the Apostate who goes out at all are visible enough to the eye, but the Heretick, who like a cunning Bankrupt, break with some stock in his hand, and holds some planks of truth when the ship is broken, is more hardly to be known. I have not spoken much about the punishment of an Heretick, but rather chose to shew you who he is, then what to do with him. There are good rules for the Church her proceeding against such men, which may also serve very fitly to the meridian of your jurisdiction; as namely, in peccatis evidentiam, in pœnis ædificationem: And again, nec cito in apertis, nec unquam in ambiguis, with many other, which lay on the other side of the hedge

hedge from my way, which was toward the investigation of the nature of Heresie, *wherein I hope that what I have offered shall be interpreted with candour, for it was not my meaning to speak* thunder and lightning, *but to speak to the* enlightning *of the minds of the Auditory, and not to the* burning of Hereticks *bodies: If any man please to compare my* language *with that* stile *wherein the* holy Scripture *speaks of* false Teachers, *and their corrupting mens minds, I doubt not but that I shall be found* not guilty *of railing, whereof I have already been* indicted in print, *but I must make amends for a long Sermon with a short Epistle; and therefore,* in a word, *be quick (Noble Gentlemen) in setling the interest of Christ in this Kingdome. God hath paid you well aforehand, if that do not set an edge upon you, yet be confident, that he hath somewhat behind remaining yet in his hand, which he will not part with, until he see your work for him in some forwardness, and the longer the yarn hangs in the Loom, the more it is ravelled; you have been told that you have nothing to do in the Reformation of the Church, give not the world occasion to suspect that you think so too, but go on with God, and prosper, and the Lord make your way plain before your face:*

So prayes your most humble
servant in Christ Jesus,

RICHARD VINES.

A SERMON

Preached before the Honourable House of Commons at *Margarets Westminster*, on the tenth of *March*, 1646. being a day of Publick Humiliation for the growth of Errours, Heresies, &c.

2 PET. 2. 1.

But there were false Prophets also among the people, even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

BY a Declaration set forth above thirty years ago, King *James* (of Famous Memory) was pleased to let the world know, not only how ill he resented, and how much he detested the *Vorstian* and *Arminian* Doctrines, then newly born, and in their swadling-cloaths: but also how solicitously he interposed with the *States General* of the *United Provinces*, against their admittance of *Vorstius* into the place of Divinity Professor at *Leiden*,

His Majesties Declaration in the cause of *Conradus Vorstius*, printed in English, *Anno* 1612.

den, or into their Country; and that he might decline the envy of being *in aliena republica curiosus*, he bears himself upon that common rule *parietes cum proximis ardet*, when a Neighbours house is on fire, it concerns all in the Neighbourhood to look about them. This vigilancy condemns our (I know not what to call it, I wish no worse might be said then) insensibleness and security. For what were those sparks at that time smoaking in a remote corner, in comparison of that fire which now flames forth at every corner of our house, blown up by that *discretion* or liberty of all Religions, which may be justly called the Golden Calf of these times, whereunto many are not unwilling to contribute their strength and policy, and whose birth-day they would not fear to call *Festum Jehova*, an acceptable day unto the Lord. Are not the errours which are rife amongst us, either by infecting persons of place and quality grown into that *boldness*? or by carrying away *Barnabas* also crept into that *credit*? or by spreading far and wide risen to that *strength*? that they do *face*, if not seem able to put into danger of routing, our common faith, publick worship, authorized Ministry, long and much expected and promised Reformation. This to the common Enemy is the *Cape* of good hope, the sound part are afraid least the Truth should come to beg for poor quarter, and be led Captive, following the Chariot of Triumphant Liberty; some think that Episcopacy in *his pontificalibus* may by this means be retrived, and recalled from Exile, to which it was sentenced by the Covenant: Many that are as distant in their Opinions as the two Poles, yet moving upon one Axletree, or tyed together by the rails of Common Interest, doubt not but by laying their stocks together, they shall be able to bid fair for a *Toleration*. And that we might not be left alone to wonder at our selves, our sympathizing Brethren abroad do wonder also, that we should be made the common Sewre to receive the garbage of other Churches, and that their stinking fumes should be allowed candlesticks here in *England*.

In this sad posture of things, all mens eyes have been upon the Parliament, and every one saith, Is there no balm in

Gilead?

Gilead? Is there no Physitian there? Why then is not the health of the Daughter of my people recovered? And the truth is, neither your diversion by sudden and difficult Emergents, nor wisdome in not disobliging any party, hath been able to satisfie the godly jealousies of many, until they espied this day break of hope given to them by your Declaration, in which you take notice of a double bond or obligation that lies upon you.

1. The first is the Bond of your Solemn Covenant: It will do very much good abroad, when men shall see that you feel the obligation of that Covenant which some do widen into such a latitude of sense, and consequently into such a looseness, that they may be easily said to keep that which hardly any man can break; This additional Fast is an additional Bond also, for it cannot be (without further peril to you) both a *fast* and a *loose* too.

2. The second is the Bond of Gods mercies, *miracles rather*, in bringing you clear out of the Fiery Furnace, and therefore less you cannot do than *Nebuchadnezzar*, who being convinced, and astonisht by the miraculous deliverance of the three servants of the Lord, made a Decree that none should speak any *a* errour against the God of *Shadrach*, *Meshach*, and *Abednego*, *because there is no other God that can deliver after this sort*, Dan. 3. 29. I crave leave for this prefacing, it is only to bid this day welcome, because as it is the first that ever was in *England* upon this sad occasion, so it is a new and strong ingagement and demonstration of your zeal and resolution to endeavour, to drain these Fens which have so over-spread the face of Gods Church.

a שלה In Paraphr. Josephi. שגגה inepti quid.

The Apostle in the latter end of the foregoing Chapter, recommends to Christians the holy Scriptures, as the fixed pole and unvarying compass by which they should steer their course. It seems he knew nothing of any such high form of Christians in the School of Christ which should (as I may say) be got above the Scriptures, or have learn'd beyond them. For he commends them who had obtained like precious Faith with himself, and others of highest rank, 2 *Pet.* 1. 1. for giving heed to the word of Prophecy, *verse* 19. and

as appears by that expressions *ver.*20. τοῦτο πρῶτον γινώσκοντες *knowing this first*, he would have it laid down as a principle, and set as a strong Fort against the battery of all false Teachers: *That no prophesie of Scripture is of any private* sense or *b interpretation*, because it came not by the *will of man*, *but holy men of God spake as they were carried by the Holy Ghost*. The setling of this principle, and the fastning of Christians, or as it were nailing them unto the Scriptures. The words of the holy Prophets and Apostles, is the scope at which the Apostle collimes in this Epistle, as himself declares, Chap. 3. ver. 1, 2. and 17. And that it might appear to them how necessary and seasonable it was to stir them up to adhere to the sure Word of God, and the true and genuine sense thereof, he foretells the coming in of false teachers and scoffers; *false teachers* that would overthrow the *truth of doctrine*, which is according to godliness, by bringing in damnable heresies, even denying the Lord that bought them, chap. 2. v. 1. *Scoffers* that would undermine and elude the *truth of Gods promises*. There shall come in the last daies scoffers, walking after their own lusts, and saying, where is the promise of his coming, *Chap.* 3. *ver.* 3, 4. and because the Scriptures themselves were not likely to escape the *c* rack, the Apostle gives a double character of such as would crooken it, or make it look asquint, and they are the *unlearned* and *unstable*, and so concludes with caution to all Christians, that they should beware, lest they being carried away together by the seducement of wicked men, or (τῶν ἀθέσμων) lawless Libertines of opinion and practise, fall from their own stedfastness, *chap.* 3. *ver.*16, 17.

b ἐπίλυσις is the unfolding or clearing of things dark and doubtful, Mar. 4. 34. ἐπίλυε πάντα Acts 19 39. ἐπιλυθήσεται,

c στρεβλοῦσι· ἀπὸ τοῦ στρεβλοῦν τὰ ἱμάτια, ἢ ἐπιστρέφειν. Hesych.

d στρεβλὸν γὰρ τὸ στραβὸν λέγουσιν, Sylburg.

In this Chapter the Apostle foretells the coming of false Teachers into the Gospel Churches, and describes their doctrines, their destruction, their manners.

The doctrines which they teach are damnable heresies, they deny the Lord that bought them.

Their destruction is exemplified and paralled in three terrible examples, the casting down of the *Angels that fell*, the destruction of the *old world*, the overthrow of *Sodom* and *Gomorrha*. It may make the ears of all Heresie-Masters and

their

their followers to tingle, when they hear that the three great and famous Monuments of Gods ſore wrath executed by his own immediate hand are brought in as examples of his vengeance againſt that wickedneſs, which above all other, pretends exemption and liberty from the ſtroke of men.

Their manners (in the deſcription of which the greateſt part of this Chapter is taken up) are drawn out in ſo foul colours, that every man may make the obſervation, That *monſtrous doctrines* are accompanied with *monſtrous luſts*.

In this verſe you have the *ſeeds-men*, and they are falſe teachers; the *ſeed* they ſow, namely, damnable hereſies. The *crop* they ſhall reap, and that is ſwift deſtruction.

In the firſt part, which ſhews us the ſeeds-men, there are two points to be taken up.

1. *That there ſhall be falſe teachers in the Goſpel Churches, as there were falſe Prophets in the Church of old.*

2. *That theſe falſe teachers are they that bring in damnable hereſies.*

There ſhall be falſe teachers ἐν ὑμῖν amongſt you, in the Churches of the Goſpel, as there were falſe Prophets ἐν τῷ λαῷ among the people of God of old. It's ſeldome ſeen that falſe Prophets, or falſe Teachers, will own their own name: Go from one to one and aſk; are you a falſe teacher? and there will not be found any; the confident falſe Prophet puts it upon the true Prophet, that he is the falſe. *Which way went the Spirit of the Lord from me to ſpeak to thee?* 1 *Kings* 22. 24. which is the falſe Prophet we ſhall ſee anon; in the mean time thus far we are agreed, that there were ſuch then, and that there ſhall be ſuch amongſt Chriſtians under the Goſpel, though they that are guilty are wiſer than to make ſuch a deſcription of a falſe teacher, or of hereſie, which may hit themſelves; but rather will uſe their ſleight to turn the Scripture, as one doth a right hand glove to fit the other hand.

Doct. 1.

False Prophets and falſe Teachers are paralel'd, both in their *being* in the Church, and in their *character* or deſcription.

1. In

1. In their Being in the Church, for

1. As God then sent Prophets to teach his people, *Jer.* 7. 25. *Since the day that your Fathers came forth out of the land of Ægypt unto this day, I have sent you all my servants the Prophets*, and there were then false Prophets *also*, saith my Text. So *God hath set in his Church* under the Gospel *Teachers*, 1 *Cor.* 12. 28. and there shall be *also* false Teachers; then they wore a rough garment to deceive, and now they come in sheeps cloathing. The Apostle in this Text determines not the false Prophets then to a particular place or time, but saith they were among the people; nor doth he determine false Teachers now to any one place or time, but speaks indefinitely, they shall be amongst you. There is no age of the Church free of them; only the last dayes are most likely to have most of these dregs; and whereas its said of all true Prophets, that they were *sent*, and of Pastors and Teachers, that God hath set them in, and Christ hath given them to his Church; there is no more said of these in the Text than ἐγένοντο ἐσονται, *They were*, and *they shall be*: they may easily find a Prophesie for their being in the Church, but will hardly find a Scripture-warrant or calling.

Zech. 13. 4.
Matth. 7. 15.

2. As the Church of old, notwithstanding those living Oracles of truth, the holy men of God, who spake as they were moved by the Holy Ghost, and the lively Oracles of holy Scripture committed to it, had false Prophets also, who spake their own dreams: so the Gospel Churches, even in the Apostles times, 1 *John* 4. 1. and notwithstanding the fulness and perspicuity of Evangelical doctrine given by inspiration of God, shall have false Teachers in them; who shall come up in *Samuels* Mantle, and putting the Scriptures to the rack, shall ἐκβιάζεσθαι πλεῖστα πρὸς ἀλληγορίαν (as one saith of *Philo*) force things into allegories and conceited extractions, and make them like *Anaxagoras* his πανσπερμία, drawing every thing out of any thing. For *an heretical wit is a strange Chymist*. The truth is, the Resisters of the truth, and the seducers in the Old Testament, are but acted over again in the Gospel Churches. Here also are the resistings of *Jannes* and *Jambres*, by men *of corrupt minds*, *reprobate concerning*

saying the faith, 2 *Tim.* 3. 8. Here are the contradictions of *Core*, *Jude verse*, 11. Here is the doctrine of *Balaam*, *Rev.* 2. 14. and here are the false Teachers answering to the false Prophets, but yet it is argued by some, that the Analogy between the Old and New Testament, doth not hold in regard of the punishment of false Prophets and Blasphemers, nor ought to be drawn into consequence now. I would they would rather study to avoid the same sins, then to evade the like punishments: for the greater liberty of Conscience under the Gospel, cannot extenuate the sin of Blasphemy, because this liberty is accompanied with greater light.

2. In their Character or description. The Greek, which hath great felicity of composition of words, calls him in one word a false Prophet, whom the Hebrew calls a Prophet, and leaves him by spurious characters or properties to be detected false or illegitimate.

A false Prophet, or a false Teacher, may be so denominated in a twofold respect.

1. As he teaches or vents lies and falshood, which is the most usual and common acceptation of the word. Jer. 14. 14. Esay 9. 15. Ezek. 13. 2. &c.

2. As he teaches without a Commission or Calling.

1. In the first notion he is a false Prophet that teacheth lies, or delivers forth the *visions* and deceit of his own heart, which he covers over with *Thus saith the Lord*, *Ezek.* 13. 6. *Jer.* 28. 2. and so Fathers his false dreams upon God, and his chiefest aim and care is not to sting the people, but to feed his deluded followers with pleasing things, and rather to tickle them to prick them, saying to *Ahab*, *Go up and prosper*, 1 *King.* 22. 12. or *God hath broken the yoke of Babylon*, *Jer.* 28. 2. which was the advantage that *Ahabs* false Prophets had of *Micaiah*, and *Hananiah* had of *Jeremy*; and this observation the Scripture makes upon them, *Thy Prophets have not discovered thine iniquity, to turn away thy captivity*, *Lam.* 2. 14. and they think to cause my people to forget my name, *Jer.* 22. 27. Whence it is that they are applauded, and that all men speak well of them, *Luke* 6. 26. They are wiser then to mar their own markets by sharp reproofs, as a Cut-purse is afraid to touch the quick with his knife, lest he loose his prey.

The

The character of false Teachers is answerable, they are (a) *lying masters*, speaking perverse things, to draw Disciples after them, *Acts* 20. 30. and speaking lyes in hypocrisie, which they palliate over with *It is written*, or the name of the spirit, and are therefore called *spirits of errour*, 1 *Tim.* 4. 1. as we are forbidden to *believe every spirit*, 1 *John* 4. 1. that is every doctrine, though pretended to be from the Spirit, for men are cunning to lay down their bastards at an honest door, and to pin them upon the back of Scripture; being like to the false Prophets in this misfathering of their doctrines, as also in that other thing, which is the baiting of their hooks with sweet and pleasant baits, δελεάζουσι, they allure, as with a bait, through *the lusts of the flesh and wantonnesse*, 2 *Pet.* 2. 18. and they promise liberty, *ver.* 19. which are taking things, that it is no wonder there are many that follow their pernicious wayes, *ver.* 2.

מורי שקרי

Drus. præt. in 2 *Pet.* 2. 1.

2. In the second notion, he is a false Prophet who runs indeed, but is not sent; I have not sent these Prophets, *yet they ran*, *Ier.* 23. 22. They can say, *I have dreamed*, *I have dreamed*, *ver.* 25. but they have no mission, and such a one is to be counted a false Prophet. b *Sive vera prædicet sive falsa*, whether he preach true or false: The character of a false Teacher is answerable hereunto, he is one that is ἀντεκλητὸς, self-called, or fills his own hand; so that the question is not what he teaches, but by what warrant, as *Cyprian* said once to one that was inquisitive what doctrine *Novatian* did teach, We need not (saith he) be careful or curious to know *quid ille doceat cum foris doceat*; the like may justly be said of false Teachers. Its no asking what they teach, since they have no calling to teach: There are found in the New Testament (I had almost said in *England*) *false Christs*, *false Apostles*, *false Prophets*, *false Teachers*; all these ranks are counterfeited, as he is called a false Christ, a false Apostle, who pretends to be Christ, or an Apostle, and is not; so is he a false Teacher, who pretends to be a Teacher, and is not sent. Nor is it any wonder, that when once men do begin to look for a new Christ, or new Apostles, or new Prophets, they should in the next place fall to making of them, that so

Jer. 14. 14. Ezek. 13. 6.

b *Molin Vates*, *cap.* 4.

Cyprian in Epistola ad Antonianum.

ψευδόχριστοι ψευδοπροφῆται ψευδάποστολοι, ψευδοδιδάσκαλοι.

their

their ſeeking may not ſeem fruſtrate: But becauſe ſome are of opinion that preaching of the Word is not ſo much an act of office as of gifts, and that gifts and talents do carry with them Letters Patents of Commiſſion to trade with them, I muſt crave leave to beſtow a few words upon it, becauſe it hath been generally received in the Church, that both matter and form, Miſſion and Viſion, gifts and calling, muſt concur to the conſtitution of him who exerciſes a publike Miniſtry: For even our Lord Jeſus Chriſt, in whom all fulneſs dwells, glorified not himſelf to be made an High-Prieſt, but was called of *God, as was* Aaron, *Heb.* 5.4,5. and the rule is there given, that no man takes τὴν τιμὴν an honour or office to himſelf, whatſoever be his parts or abilities; and the Apoſtle ſaith not how ſhould they κηρύττειν, *publickly preach* the Word without gifts and abilities, but except they be ſent, *Rom.* 10.15. It muſt not be denied, that every member in the body hath ἰδίαν πρᾶξιν his proper office, *Rom.* 12. 4, 5. whereby it may contribute to the good and edification of the whole. The Word of God that dwells in any, ought to diffuſe it ſelf for the benefit of others, in their Families, Relations, and Converſations. The talent which God hath given to every one is to be put forth to uſe; the *Samaritan* woman may call out her Neighbours to Chriſt, and the ſhepherds may ſpread abroad what they have heard of him, though they be but ſhepherds, and neither Prieſts nor Levites, but every ſtar in his own orb or ſphere, (a) *diverſa eſt ratio membri & inſtrumenti publici*, there is a difference between a private member of the Church, and a publick inſtrument. For all the Free-men of this City or Corporation are not Aldermen; and the edification of the body by Miniſtry, and by membership, are plainly diſtinguiſht, *Eph.* 4. *v.* 11. and 16. If every *Phaeton* that thinks himſelf able may drive the Chariot of the Sun, no wonder if the world be ſet on fire; I ſhould not doubt to ſay, that as in ſome caſes, *omnes homo miles*, againſt a ſuddain aſſaulter or invader, every man is a ſouldier; ſo as the caſe may be, *omnis Chriſtianus Evangeliſta*, every Chriſtian is an Evangeliſt, as *Edeſius* and *Frumentius* publiſht the Goſpel to the *Indies*, and the woman to the *Iberians*, as the

(a) *Bellarm. de eccleſiâ militante.*

Socrates lib. 1. chap. 15, 16. *Theodor.* lib. 1. chap. 23.

Ecclesiastical story reporteth, and it is said *Acts* 8. 4. those that were dispersed by the persecution against the Church at *Jerusalem*, went every where preaching the word, they dissemineted the knowledge of Christ, to the ignorant *Jews* and *Hellenists*, *Acts* 11. 20. the circumstance defends the action, if it could be proved that these dispersed Christians were private men, and that they preached the word in *Jerusalem*, which was a constituted Church, before they were scattered thence, it would be something to the purpose. The Noble *Mornay* puts another case, that if the Centinels be in a dead sleep, any common souldier or man, may give the alarum to the City, as when the dogs do not bark, the geese do save the *capitol*, and yet it remains good, that there is an office in the hands, whereof Christ hath lodged the Stewardship of the mysteries of God, the Word and Sacraments, for Teaching and Baptizing are both put into the same hand: It is not a mans able parts which make him the Steward of any of your houses, but your committing the keys into his hand; nor abilities, but Commission, which makes an Ambassador: What if a *Gibeonite*, or any other man was able, and had the skill to dress a Sacrifice, and perform all the outward work thereabout, as well as any Priest, must he therefore take upon him to usurp the Priests office? I think none will say it, *No constituted Church, either under the Law or Gospel, can be denied to have had Officers appointed for the work of the Ministry, and dispensation of the holy things of God.* As concerning the Church under the Law, who can doubt of it? and for the Churches under the Gospel, that they should be constituted and founded by Christ and the Apostles, who were *sent*, (for its said, *John* 20. 21.) *As my Father hath sent me, so send I you*; and then that all *sending* should determine and cease, as if Christ had given Apostles, Prophets, Evangelists, but no Pastors and Teachers, can enter into no mans head, till sense and reason be first gone out of it; what else should be the meaning of those words, *a Elders, Rulers, Bishops, Pastors, Governours*, which are contradistinguisht to the Community of the Church. As the Elders and whole Church, *Acts* 15, Rulers and Saints, *Heb.* 13. *ver.* 24. Angels

Mornay du plessis of the Church, ch. 11.

a πρεσβύτεροι, προεστῶτες, ἐπίσκοποι ποιμένες ἡγούμενοι.

Angels and Churches, *Rev.* 1.20. and the one ſort are ſaid to rule and govern, the other enjoyned to ſubmit and obey them, *Heb.*13.17. for ſo doubtleſs Chriſt hath formed this houſe of his, as other houſes are; this City as other Cities, this Body, or Commonwealth, as other Societies; that is, to conſiſt of ſuch as govern, and ſuch as are governed, for otherwiſe it would be more like a Cyclops den, then an ordered family. If any ſhall ſay that ἡγεμὼν and ἡγούμενος do ſignifie nothing but one that carries the lanthorn of doctrine, or goes before others by good example; let him ſay alſo, that a Maſter, or a Father of a Family, doth ἡγεῖσθαι τῆς ἰδίας οἴκου, 1 *Tim.*3.4,5. *give but a good example* to his houſe, as a very ſervant may do, or that *Joſeph* was ſet ἡγούμενον ἐπ' Αἰγύπτου, *Acts* 7.10. a good example to *Egypt*, and no more; the word κηρύσσειν, to preach, is in the New Teſtament moſt uſually, and for the moſt part, appropriated to preaching by office and authority; and when the Apoſtle ſaith, 1 *Tim.* 2. 12. I permit not a woman to teach, οὐδὲ αὐθεντεῖν nor to exerciſe authority (as the word ſignifies) it is plainly ſignified, that to teach in the Church is an act of authority; thoſe then to whom the Apoſtle commended the over-ſight of the Church at his farewell, *Acts* 20.28. to whom *Peter* wrote, and charged them with the Flock, 1 *Pet.* 5. 1. whom the golden Candleſticks had for their Angels, and upon whom that comfortable promiſe is entail'd, *I will be with you alwayes unto the end of the world*, *Mat.* 28. 20. are men in office, not indeed called unto Lordſhip and Dominion, but to a Miniſtry and Stewardſhip, which is to be regulated by that moſt excellent rule, and to that only end, *for your edification, and not for your deſtruction*, 2 *Cor.*10.8.

Docere eſt actus poteſtatis. Calvin *in locum.*

But this office is undermined and pulled down by piecemeal, ſtone by ſtone, as if a man ſhould ſay this ſtone is not eſſential to the houſe, nor this nor that, and ſo pull all down at laſt. This is a ſtratagem of the *Socinians* art; It is ſaid that impoſition of hands in Ordination is but a ceremony, or formality, and in it ſelf a cypher, and being ſo, why may it not be laid aſide as well as that ceremony of laying the Bible on the head, which is ſpoken of in the *a* Councel of *Carthage*?

a Concil. Carthagin 4. *c.*2.

thage ? concerning impoſition of hands in the general, this I ſay, that it is not a thing to be ſlighted as an outward rite, incongruous to the ſpiritualneſs of the Goſpel, for its one of thoſe which the Apoſtle calls the doctrine of the beginning of Chriſt, and the foundation, *Heb.*6. 1,2. and for the particular place it hath in ordination, let it firſt be ſetled and agreed, that the Miniſtry being an office or calling, hath ſome way of entrance into it appointed by him that hath appointed the office, and that there is a ſeparation of men thereunto, or manner of their conſtitution and ordination, that is, a poteſtative miſſion, as ſome expreſs it; and then the *modus* is to be enquired into, as touching which it is argued, that Ordination by impoſition of hands, as contradiſtinguiſht from the election of the people, is not eſſential to the manner of entrance. *Eſſential* is a great word. Baptiſme and the Lords Supper are not eſſential to the being of a Chriſtian, or to ſalvation, ſo as the privation of them ſhould damn the ſoul, and yet are of excellent uſe and clear inſtitution. It may ſuffice, that there is ſo much in the Word for Ordination, as that the way of the Word, in that caſe, is neither to be laid aſide nor receded from, nor maimed. The Engine planted for battery and overthrow of Ordination, is the election of the people, that is the *id ipſum*, wherein the ſeparation of a man to the Miniſtry doth conſiſt; and yet we read of a ſeparation unto God for the work of the Miniſtry, by faſting, prayer, and impoſition of hands, without any election of people, *Acts* 13.1,2. I am of *b Spalato* his mind, that this was not a ſeparation to an office which *Paul* and *Barnabas* before had not, but that it was a ſeparation unto God (ἀφορίσατε μοι) for the work of the Miniſtry, is clear enough; and what was that work, but the preaching of the Word, and the ordaining of Elders, *Act.* 14.23,24,25,26. If any man can ſhew throughout the New-Teſtament that any did impoſe hands for ſeparation of men to the office or work of the Miniſtry, but only ſuch as were in office themſelves. *Apoſtles, Evangeliſts, Elderſhip*, and theſe *Teachers* and *Prophets* at *Antioch*; or that the election of the people is the *id ipſum* of ſeparation, let it be done, or let us have leſs dictating, and leſs begging; for

b *Lib. de rep. eccl.* 2, *c.* 2. *par.* 12.

by

by the way let me tell you, we live in the beggerlieſt age that ever was, I mean for *begging of the queſtion.*

And if the meer election of the people be ſufficient, what need was there that the Apoſtle ſhould leave *Titus* in *Crete*; for this cauſe, that he might ordain Elders in every City, *Tit.* 1.5. For if it be ſaid that διαταξασθαι, that thou mighteſt ordaine, be no more then that thou mighteſt look on while the people did it; then why may not *Pharaoh* (of whom it is ſaid καταστησε, he conſtituted *Joſeph* Governour over *Ægypt*) be ſaid to look on only, while the people did it: and what need was there that *Paul* and *Barnabas* ſhould be ſeparated, and ſent forth to ordain Elders in every Church, *Act.* 14.23. If the Churches election had been the *id ipſum* of ordination; and why are the characters and qualifications of Elders and Biſhops given and deſcribed to *Timothy* and *Titus*, 1 *Tim.* 3. *Tit.* 1. Not ſo much to the people, by which they ſhould proceed in their elections, as to them who were appointed to ordain them, that they might not lay on hands ſuddenly, 1 *Tim.* 5.22. In which place laying on of hands (as סמכת ידים with the Hebrews) is put for ordination, and ſo is not election by the people any where found to be. As for caſes and inſtances of a people caſt up in ſome remote Iſland, or the like, may not they chuſe a Miniſter, and he perform the office without Ordination? ſuch caſes may be formed to overthrow any common rule or law of Miniſtery or Magiſtracy either. Its ſaid that an *a* exception ſtrengthens a rule, and overthrows it not, for then there could be no rule of any thing, becauſe every rule hath ſome exception; ſet the *Heteroclites* by themſelves, and let the rule ſtand. If *David* eat the Shew-bread, or the Levites perform that office which belongs to the Prieſts, 2 *Chron.* 29.34. with *Levit.* 1.6. in caſe of neceſſity; there is no more can be ſaid, but *neceſſitas quod cogit, defendit*, that which neceſſity commands, it defends.

a *Exceptio firmat regulam in non excepta.*

That the Holy Ghoſt was given by the impoſition of the Apoſtles hands (I ſay the Apoſtles) *Act.* 8.18. is true; but no argument againſt laying on of hands by the Elderſhip in ordination, for there were divers reaſons and occaſions of laying

ing on of hands besides in Ordination; *and other hands* were laid on in Ordination, than could give the Holy Ghost. The Levites had imposition of hands (*a*) *tanquam in sacrificium*, *Numb.* 8.10,11. as upon a sacrifice) dedicating them to God and his service: and so in the New Testament, it was used for separation of men to the work or office of the Ministery; but there is no miracle wrought, nor is the Holy Ghost given, nor any inward grace. The word χάρις *grace*, seems somewhere to be put for *office*, as *Rom.* 1.5. *b Grace and Apostleship*, that is, the grace of Apostleship; and in this sense (as *Beza* saith) if that χάρισμα or grace be taken, 1 *Tim.* 4.14. then may it be said to be given with imposition of the hands of the Presbytery. As for election by the people, which is by some cryed up as the *all in all* in this point, though I have nothing to say against the lawfulness of it, where its duly conditioned: yet if any shall plead the necessity of it as essential to the calling of a Minister, I should not stick to say, *that there is clearer evidence in Scripture for Ordination of Ministers by imposition of hands, then for election by the people.* That word χειροτονήσαντες, *Acts* 14.23. out of which it is expiscate, after a man hath made the best of it, will leave him to beg the question, for there appears in it no act of the Church at all, but whatsoever it signifies, it refers wholly to *Paul* and *Barnabas*, who did χειροτονεῖν αὐτοῖς, ordain Elders for the Disciples; and therefore without endangering not only the sense, but the grammar of the Scripture, can no more refer to the people, then *c* he that affirms that he may, can prove *Luke* to be an Apostle (as he stiles him.) I deny not that *Cheirotonia*, in the *d* original and first rise of the word, signifies, a giving vote, or suffrage, by stretching forth the hand, or an election manifested by that sign, but the *use* of words, not the *Etymology* must rule their interpretation; and it is past all question, that the Greek-Heathen Authors do use this word χειροτονεῖν *generally*, to *e* constitute, appoint, ordain, as is observed by *Hesychius*, as they do also *f* ψηφίζεσθαι, to reckon, or give sentence, though there be no use of *counters* or *little stones*: and κληροῦσθαι to be chosen to a place, or to obtain a possession, though

a *Fagius in Chald. paraph. in locum.*

b See Rom. 1.5 & 15.15,16. Gal. 2.9. *Grotius, Beza, Dien.* ἓν διὰ δυοῖν.

c *Diatrib. p.6. & page 10.*

d πάλαι ἡ ψῆφος χειροτονία ὠνόμασο. *Zonar. in Can.* 1.

e χειροτονεῖν καθισᾶν ψηφίζειν. *Hesych.*

f *So also in Scripture*, Act. 1.26

though there be no use of any *Law* therein, accordingly to which a man may be said, *pedibus ire in sententiam*, though he have no feet to go upon: but because we could not rest in generals, let us examine what was the act of *Paul* and *Barnabas* in this place: for it is plain that they put forth some particular act, when its said, *they ordained for them*, or unto them *Elders*, did they *ordain by imposition of hands?* as the word χειροτονία signifies in the Greek Fathers and Councels, who may be thought to understand the language. It is not unlikely that those very men that had been sent forth upon this expedition by imposition of hands, fasting and prayer, should in the like manner ordain Elders, for so the very text in hand couples together, ordaining of Elders in every Church, and praying with fastings; or did they *elect Elders for them?* as *h Grotius* seems to interpret it; but those that contend for that sense of the word, to signifie *election*, will not easily disgest the *interpretation*; and the truth is, they that argue the peoples election of Ministers, from the election of the seven, *Acts 6.* which the Apostles permitted to the people there, cannot easily grant that *Paul* and *Barnabas* did assume it to themselves here, because it gives away the question; namely, election by the people: or did *Paul* and *Barnabas joyn with the Disciples in election?* If it had been said συγχειροτονήσαντες αὐτοῖς, it had been something to the purpose; but it is not said they *chose with them*, but they *ordained for them Elders* in every Church: and for that which *Grotius* saith, *Credibile est, &c.* Its to be thought, that the consent of the people went along also; the reason that he gives, namely because in a lesser matter their consent was sometime taken in, quite overthrows that which is contended for *ex vi verbi* out of the word χειροτονία, used in the text; and we know that where the Apostles, Elders, and Brethren concurred in an act they are all named, *Acts* 15. 23. which as here it is not said, so it cannot hence be proved; or in the last place, if it be said that the word translated *ordain*, signifies *an ordination upon a previous or antecedent election of the people*, then its clear, that Election doth not thrust out Ordination, nor the act of the people justle out the

Ephes. 1. 11.

h Grotius *in locum.*

the act of *Paul* and *Barnabas*, and so that Engine works not by this Text, which is so much clearer for ordination than election; as the act of *Paul* and *Barnabas* is more expres then that couchant act of the people, which is pretended to lie hid in the same word; which if it be taken in one simple sense, signifying either generally to constitute or ordain, and so relate to the act of *Paul* and *Barnabas*, without thrusting into the notion of the word, either imposition of hands (which may be made good elsewhere in Scripture, to have been used in ordination, or election by the people, which cannot be made good elsewhere) *or signifying* election by suffrage; and so relate both to *Paul* and *Barnabas*, and the people, as if they all concurr'd in election or vote, and that was all they did: both these significations the word will bear, though not the Text; but if it carry Twins in the belly of it, and import two divers acts different in kind, and so relate to some act of *Paul* and *Barnabas*, differing from the act or suffrage of the people, then must that signification be proved by good examples, lest it be found never to have been so used before *Luke* used it so. But I hold my hand from further prosecution of this Scripture, and offer to you one observation more, tending to clear the point in hand; and that is out of *Acts 6.* where it is clear, that there was an election of the *seven*; and as clear, that the constitution or ordination of them, was reserved unto the Apostles, *verse 6. Look ye out seven men whom we may appoint*, or constitute *over this business*; the people elected, the Apostles ordained, *verse 3.* and 5. But the election is not called the constitution or ordination, for that the Apostles are said to do; and how did they do it? *verse 6.* when they had prayed *they laid their hands on them*: ordination by imposition of hands was the constitutive act. The peoples ἐπισκεψασθε *ver. 6.* and the Apostle καταστήσωμεν *ver. 3.* are not all one; that poor Criticisme would never have been born, if the f author of it had but set the words together, ἐπισκεψασθε ἀνδρας των ἀποστόλων, the people *set*, or presented the elected before the Apostles, they did not ordain them before the Apostles, but presented them to be constituted and ordained by them *over that business*

f *Distrib.* p. 10.

siness unto which they were chosen, *verse* 3. There is not a more usual word in the *a Greek Tongue*, to signifie the making of a Governour, or setling one into an office or præfecture then this word καθιστᾶν, which is also used for the constitution of Elders and Church Officers in the New Testament, which we call *Ordination*.

a *Arist. politic. passim.* Acts 7. 10.27.35. Mat. 24.47.& 25.41 Luk.12.14. Act.6.3.Tit.1.5 usually with the preposition ἐπι, signifying the place, or the subject matter of their office and government

If you please to consult the practise of Antiquity, in the point of Election of Bishops, *ab ordine & plebe* (as they use to say) by the Church Officers and Community; you shall find 1. That Election was never set so high, as to give check to Ordination, nor accounted that wherein the Mission or sending did consist: but as a preparative to Ordination, by way of good testimony of the person to be ordained. 2. When you have searcht all Records, (as *b* they are laid together by a very learned hand) the result and sum will be this, that *Election* had the force only of a nomination, presentation, postulation, or consent; so as a Minister could not be obtruded *invita ecclesia* upon a Church whether it would or no, if they were able to put in a just exception against him; for which end the person to be ordained, was first to be proclaimed, or (as I may say) *asked in the c Church*; for the very reason of *Cyprians d* speech, that the people principally have power to *chuse the worthy*, or *refuse the unworthy*, is rendred in the same Epistle, that they do fully know the *life and conversation* of every man; and therefore it is *e* injudiciously spoken, that *Ordination* necessarily follows Election: for an irrational or meer arbitrary dissent, when no just exception could be put in bar against a man, could no more hinder a mans Ordination, then such a peevishness now a-days, can hinder the marriage of one whose name is publisht in the Congregation. *Ab ordinatoribus plebs docenda non sequenda*, saith *Cælestinus*.

b *Spalato de rep. eccle. lib.3.cap.3.*

c ὀχειροτονουμενος ἐπικηρύττετο. *Concil. Chalced. Can.6.*

d *Cyprian Ep. 68 Edit. Pam.*

e *Diatrib. cap.11*

The close of this point might well have been an Apology for speaking so much of it in this place, had not the Text led me to say something, and the necessity of the times, together with the present occasion constrained me to this prolixity. For the office of the Ministery, and the power thereun-

so belonging, are very much undervalued, and laid very low by many; who differing among themselves in principles, do as in a common interest, joyn together to cry down and degrade them, in order to a *two-fold liberty*: The one is the *liberty of prophesying* or preaching, as any man is able to set up the trade; in opposition to which, they conceive the Ministers do stand for their own livings and power sake. The other is the *liberty of their lusts*, and ways of looseness; and these are such upon whom the fear of the Ministry is fallen, whose spirit cannot bear too free reproof, nor their courses a too close observation. And hence it is, that some of them having learning, do set their wits on work to rout this office and the power thereof, by baffling the evidences of the Word, and endeavouring to dispute the Scripture out of doors, which though God hath not pleased to deliver *Systematically*, in a way of absolute precept or demonstrative clearness in every particular, yet ought to be regarded in the hints and consequences, and implications, which afford foot-hold to a good conscience, and not to be out-wrangled for our ends and lusts sake, as being the beck of that great God who is able to beckon us all into nothing; others that calculate by the *Ephemerides* of policy, do discover or imagine future inconveniences which may arise from the indiscretion, passion, weakness of the Ministers, and if they will but go on to play that Cannon a little further, they shall find it will batter and overthrow all Magistracy, or any Government that is managed by men; others, whose tongues are sharper then their arguments, fall foul upon the Ministry, and poure treble contempt upon it, in lieu of double honour: Never was Ministry more blessed and witnessed unto from heaven, by the success and fruitfulness of it, in bringing in and bringing up a people unto God (though some of their chickens are caught and carried away by Kites, or have forsaken them, as Ducks forsake the Hen that hatched them) never more contemned. That which the *f Donatist* objected sometime to *Austin*, is now rife again; *tu quis es? Pilius es Cecilliani, an non?* who ordained you? you are the brat of *Cecilian*, are you.

f Coll. Carthag. 3

you not? (whom they pretended to be a *Traditor*, or to have given up the holy Scripture to the fire) ſo they ſay to the Miniſters, whoſe ſons are you? Is not your pedigree, by lineal deſcent, from *Antichriſt*? Is not he the top of your kin? He that hath but half an eye may ſee the reaſon why the Wolves would have the Sheep to quit their dogs. The Miniſtry, if encouraged and ſupported to do their duty, will be (next under the Parliament, who, we hope, will do theirs) the greateſt bulwark or bank againſt the inundation of errour, hereſie, and blaſphemy, whoſe encreaſe is the occaſion of this humiliation; It is the lot of the Miniſters of the Reformed Churches, to be grownd between two Mill-ſtones, in the firſt Reformation, the Popiſh Champions fell pell-mell upon the calling of the [a] Miniſters of the Reformed Churches, pretending it to be null, *ac proinde nulla eccleſia*, and conſequently (ſaith [b] *Gregory de Valentia*) (the Churches no Churches) becauſe they were *not ordained by Biſhops*. The ſame concluſion is now undertaken, *That the preſent Miniſters in this Church are not lawful Miniſters*, upon a *medium* quite contrary; that is, becauſe *they were ordained by Biſhops*: Nor are thoſe who are ordained by *Preſbyters*, in much better account with the Objectors, for they are in the ſame line of pedigree, being but once more removed from the ſtock, Great-grand-children to the Pope. The cavils of the Papiſts have been long ago laid to ſleep by the anſwers of [c] learned men, who have diſtinguiſht between the corruptions in the perſons ordaining, or in the *fieri* of Ordination, and the ſubſtance and validity of Ordination *in facto eſſe*, and the very ſame anſwers which were made for the firſt Reformers and the Miniſters ordained by them, are of as full force for the Miniſters now in being with us, and the Miniſters ordained by them; nor can our Miniſtery fall by this argument now uſed againſt us, without the fall of all Miniſtery in the Churches of Chriſt in all times and places where Biſhops had a hand in Ordination; and if the Scripture doe ſettle the power of ordination in a *Preſbytery*, or in the Elders of the Church, it can never be made good that

a *Non miſſi nec vocati nec conſecrati. Briſtow motiv.*

b *Non ab Epiſcopis ordinati ac proinde nulla Eccleſia. Greg. de Valentia.* Tom. 4. diſput. 9. queſt. 3. punct 2. in fine.

c *Mornay* of the Church, cha. 11 *in Sorbet de legitim. vocat. Miniſter. reform. eccle. Marſus de Miniſt. Anglicano.*

a *Bishops* hand (who is also a *Presbyter*) being joyned with others, can annull the Ordination; as neither is Baptisme a nullity, because administred by a Bishop, and haply with some corrupt ceremony used in the administration thereof.

I proceed to the second point, which I will touch but briefly, and reserve the use of both, and of that which follows, until the close of all.

Doct. 2. Tertull. *de præscript.*

These false Teachers are they that bring in damnable heresies, *Stuprant veritatem adulterio hæretico.* They defloure the truth by heretical adultery, not only those that teach without *Commission*, but such as have a calling to teach, do by doctrines of errour, bring in damnable heresies, as its said *Acts* 20.30. *Also of your own selves, shall men arise, speaking perverse things, to draw Disciples after them.* They called *Paul* (because he was a zealous Teacher of the Gospel) *a ring-leader of the sect of the Nazarens, Acts* 24.5. πρωτοστάτης signifies one that is the first man of the rank, it is a *military* word, and I wish that our *military* men had not transfused errour into the several parts of our body. If it be said that many of those who are charged with teaching of errours or heresie, are holy men, I answer, that a holy man cannot easily be a Heretick, nor are all the errours of holy men to be called heresie, though they may be Hay and Stubble upon the Foundation: But it hath been observed of old, that some *hæresiarchs*, or heads of heresie, have been well reputed for strictness and unblameableness of life. We learn out of *Austin*, that *a Pelagius* had a very good testimony, and Scripture tells us, they come *in sheeps cloathing*, and speak lies in hypocrisie: Lies would not take, if they were not commended by the holiness of the person, and guilded over as a rotten Nutmeg with gold. There is a μετασχηματισμὸς, or *transformation* of *Satan* into an Angel of *light*; of *false* Apostles, into the Apostles of *Christ*; of Satans *Ministers* into the Ministers of *righteousness*, 2 *Cor.* 11.13, 14, 15. and therefore we must not measure or judge of *b* Faith by the person, but of the person by the Faith. Truth may

a *Pelagii nomen non sine laude aliquis posuit quia vita ejus à multis prædicabatur.* Retract. lib. 2. cap. 33.

b *Ex personis fidem? an ex fide personas?* Tertull. *de præscrip.*

may be as a Jewel in a dunghill, and errour carried (as *Hanniball* carried his poyſon) in a gold-ring; that horſe of ſuperſtition and idolatry, upon the back of which the Devil hath in former times made war againſt the Church, is ſlain under him, and now he is mounted upon a freſh horſe of another colour, called, *Liberty of Opinion*, falſly called *Liberty of Conſcience*; *Let's not be ignorant of his devices.*

I paſs on to the ſecond part of the text: *The ſeed which theſe falſe teachers do ſow*, and the text ſaith, *They ſhall privily bring in damnable hereſies, even denying the Lord that bought them*; in which words we take up theſe three things.

1. That hereſies are damnable.

2. That damnable hereſies are brought in privily.

3. That thoſe which bring them in, do even deny the Lord that bought them.

I ſhall firſt open theſe in few words, and then come to the inveſtigation or ſearching out what hereſie is, which is here by the Apoſtle called damnable.

1. Firſt you ſee that hereſies are ſaid to be damnable, or deſtructive. *Hereſies of deſtruction*, as its ſaid, *Pſa.* 5 6 אִישׁ דָּמִים a man of bloods, that is a bloody man: but why ſhould hereſies be emphatically called *hereſies of deſtruction?* for is not all ſin of damnable guilt? and is not death the wages of ſin, as ſin? Its true; and yet as *Judas* that was an Apoſtle, and an eminent Diſciple of Chriſt, and betrayed and ſold him for money, is called, *John* 17. 12. υἱὸς τῆς ἀπωλείας, the ſon of deſtruction; and as the Antichriſt is alſo called, 2 *Theſ.* 2. 3. the man of ſin, the ſon of deſtruction; becauſe under Chriſts name and colours he fights againſt him, and ſerves his own luſts upon the profeſſion of his name, and ſo ſhall fall under more eminent and remarkable deſtruction. So Hereticks, who profeſſing Chriſtianity, and the name of Chriſt, do deny him, or adulterate his truth for their own ends and luſts, ſhall come under more heavy and ſore damnation, which is aggravated by that expreſſion, *Swift deſtruction*, which ſhall fall upon their heads violently and unexpectedly: *For their judgement lingreth not, and their damnation*

ſlumbreth.

ſlumbreth not, *verſe* 3. And that it may appear that God had an eye of wrath and vengeance upon this kind of men long ago, its ſaid by our Apoſtle here, *verſe* 3. their judgement *now of a long time* lingreth not; and by *Jude*, *verſe* 4. that *they were of old ordained to this condemnation* or judgement; which new and unuſual expreſſions, or aggravations of the deſtruction of this kind of men, do give ſufficient reaſon why *hereſies* are called *hereſies of deſtruction*: Whether the word *damnable* be *reſtrictive* to ſome hereſies; as implying, that there are ſome that are not damnable; or whether it be *deſcriptive*, as deſcribing what hereſies are *c* (*in ſuo genere*) in general, muſt be anſwered and reſolved by the definition or deſcription of hereſie, *what it is*; and if we either look at that deſcription of it, which is implied in this Text, to be *a denying of the Lord the Redeemer*, or which is given of it in any place, in the *Apoſtolical Epiſtles*, we ſhall find, that in the Scripture acceptation and deſcription of hereſie, all hereſie is damnable, not that every Heretick is certainly and peremptorily damned; for then I ſee no more reaſon for admoniſhing an heretick, then for praying for one that hath ſinned a ſin unto death; even *Judas* called the ſon of perdition, had he had (as ſome of the Ancients ſay) *Peters* repentance, might have found forgiveneſs as he did: But there is this mark ſet upon hereſie, that we may all hear and fear, and do no ſuch thing.

c Gerard. in locum.

2. Damnable hereſies are brought in privily, words of this decompoſition, as παρεισάξεις do ſignifie *inſinuation*; theſe tares are ſown while men ſleep, in a clancular or ſubtil way, whereof men are not aware, as its ſaid, *Gal.* 2. 4. False Brethren *d at unawares*, *privily* crept in; and *Jude* 4. *e* Certain men are *crept in privily*, meaning Hereſie-maſters, or falſe Teachers. *Hereſie* is modeſt at firſt, and inſinuates as the Serpent into *Eve*, by ſubtil fetches and *queries*; *yea*, *hath God ſaid*, *Gen.* 3. 1. or by ſweet promiſes and inducements, *Ye ſhall not ſurely die*, *ye ſhall be as Gods*, *your eyes ſhall be opened*, *verſe* 4, 5. So its ſaid, *verſe* 3. they ſhall make merchandize of you, πλαστοῖς λόγοις, with fine forms of ſpeech,

d παρείσακτοι ἄδελφοι παρεισῆλθον, *Gal.* 2. 4.
e παρεισέδυσαν, *Jude* 4.

speech, words composed for the nonce. The Apostle observes that there is a subtilty, or as you might say, a mystery in this Trade of corrupting mens minds from the simplicity that is in Christ, 2 *Cor.* 11.2. *Eph.* 4.14. And sometimes they work by the Wife (as the Serpent did) to give her Husband the apple; they draw men as Juglers do a piece of money, with a fine invisible hair, and never bring forth the *portenta* of their opinions, until their *figmenta* have made the way; they mix their dross among good silver, and lap up errour in the pap of truth, that some parts of the Monster may have their true shape.

3. These that bring in these damnable heresies, do even deny the Lord that bought them; and here I might take in hand two sorts of opinions: The first is that of the *Socinians*, who deny that Christ by a proper satisfaction made to the Justice of God, did buy or purchase us. To these the finger of the Text seems directly to point, for they not only deny the Lord Christs Theanthropy, but his Redemption, by way of purchase. The other is that of *f* some that hence infer an Universal Redemption, because that these that bring upon themselves swift destruction, are said to be *bought by Christ*: Of both which points I can say a little without speaking much, and therefore shall hold me to my subject in hand: We may partly perceive by this expression what damnable heresies are; for its said, that they who bring them in, do even deny the Lord that bought them: If they deny Christ the Soveraign Lord *g* (δεσπότην) by everting his Person, or Natures. If they deny his Redemption, and so evert his Office (whether his Lordship or his Redemption be denied) the heresie is damnable, and the word *denying* seems to me to imply, that the proper nature of heresie is to be *h eversive* and overthrowing: It consists not properly in additions to the word, saving so far as those additions are overthrowing the pillars and foundations of truth, that is, Christ the Lord that bought us, or the like to it: for if hay and stubble be built on this foundation, 1 *Cor.* 3.12. because they do not overthrow it, or shake and shiver it, therefore though

f *Lutherani, &c.*

g See *Jude*, v. 4.

h *Spalato, ostensio errorum Suaresii*, cap. 1.

though they be errours, yet they are not hereſie. *Non omnis error eſt hæreſis* (ſaith *i Auſtin*) every errour is not hereſie; and therefore ſome diſtinguiſh of doctrines or errours thus: Some are *præter*, ſome are *circa*, ſome are *contra fundamentum*, that is (as *Auſtin* ſaith) ſome *touch not*, ſome *ſhake*, and ſome raze the foundation. The weight and valour of doctrine, muſt be reckoned by their proximity or neerneſs to the fundamentals; for it is in the *conſanguinity of doctrine* (as *Tertullian* calls it) as it is *in kindred*; the neerneſs of kindred is to be meaſured by neerneſs to the ſtock.

i *Ad quod vult Deum in præſat.* Auguſt.

Weems Treatiſe of the four degenerate ſons. page 180.

This denial of the Lord that bought them, may be either expreſly *conceptis verbis*, and ſo with a little more height of expreſſion, may amount to blaſphemy; but haply theſe in the Text, who uſed *compoſed words*, were not ſo blackmouth'd, or this denial may be *interpretative*, and by conſequence; and the conſequence is either from their doctrines, or a conſequence of fact alſo, from their courſe or converſation.

The conſequence from their doctrines (if it overthrow the Faith) muſt not be drawn out into a long chain, and far fetcht, leaſt by that means every errour be made hereſie; but the conſequence muſt be neer and cloſe, ſo that you may be able to ſay, this or that doctrine, or opinion, at the next remove, or at a very neer diſtance, denies the only Soveraign God, and our Lord Jeſus Chriſt, *Jude* 4. The battery may ſtrike off a tile, or make a hole in the wall, but except it be neer, will not overthrow the foundation; for as from every branch of a great tree, one may go or move to the root, yet the cutting off of any twig or branch, is not a cutting down or rooting up the tree; ſo though all branches of truth have continuity with the fundamentals or principles, yet the denial of every truth is not a razing or overthrow of them; I inſtance in the great principle, *Chriſt Jeſus is the Lord that hath bought us*; not becauſe there are not other, which being denied, Faith is overthrown, but becauſe it is the inſtance in my Text, and in *Jude* 4. and alſo becauſe

principles

principles lie ſo cloſe together, and are ſo concenterate, that an errour which routs one, routs another by immediate conſequence: I will give one inſtance or two; Suppoſe the Reſurrection future be denied, this overthrows the Faith, 2 *Tim.*2.18. and ſee how the conſequence immediately ſhatters all principles, 1 *Cor.*15.13. *If there be no Reſurrection of the dead, then is Chriſt not riſen, then is our preaching vain, then is faith vain, then believers are yet in their ſins, then the dead in Chriſt are periſht, verſe* 14,15,16,17,18. Or ſuppoſe the Law be brought into equipage with Chriſt for Juſtification; mark the conſequence: If ſo (ſaith the Apoſtle) then *Chriſt ſhall profit you nothing, Gal.*5.2. *Chriſt is become of none effect unto you, verſe* 4. *Ye are fallen from grace*, and I make no doubt to ſay, that thoſe of the *Galatians*, who for their carnal ends, *Chap.*6.12,13. did break the continuity and communion of the Church, by giving themſelves up to this opinion, were Hereticks, not while it was an opinion in debate or controverſie, but when it grew into a ripe impoſtume in ſuch as adhered to it: and do but obſerve in both the inſtances given, by how immediate conſequence the denial of the Reſurrection, or the contemperament of the Law with Chriſt, do overthrow the Fundamental of Fundamentals, *Chriſt Jeſus*, in reſpect of his Redemption or office.

For that which I call conſequence of fact, from the courſe or converſation of Hereticks, I obſerve, that both the Apoſtle in this Chapter, and *Jude* in his Epiſtle, who follows the ſame thred in his deſcription of them, do characterize them by the luſts and fleſhy courſes wherein they live. *Jude* ſpeaks of falſe teachers, as is evident by that he exhorts Chriſtians *to contend for the faith*: becauſe certain men were crept in privily, or unawares, *verſe* 3, 4. He exemplifies the deſtruction of theſe by the ſame examples of the *Angels that fell*, and of *Sodom* and *Gomorrha*: He draws out their picture in the like foul colours; and in the fourth verſe calls *them ungodly men, turning the grace of God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt.*

And though lusts of the flesh, as adultery, and the like, cannot be called heresie; a yet if a man professing Christ shall chuse such an *opinion* or *doctrine*, as doth patronize and maintain those lusts, and so walks in a course of sin under the protection of such an opinion or tenet, as is contrary both to faith and holiness, that comes up to the Scripture-description of heresie: for so these false teachers that bring in damnable heresies, are said *to allure through lusts of the flesh, and much wantonness*, ver. 18. and to promise liberty; as likewise those that are intangled in their *errour*, do *turn from* the holy Commandment, and turn to their former vomit and wallowing in the mire, *verse* 20,21,22. and so the *shipwrack of faith*, and the putting away of *good conscience*, 1 *Tim.*1.19. go both together; and therefore the *Nicolaitans*, whose doctrine was hateful to Christ, *Rev.* 2. 15. and whose lusts and filthiness maintained by their pernicious doctrine *b* were monstrous, can be accounted no other then damnable Hereticks (and we may judge the like of others of the same stamp) being the very persons (as is *c* conceived by good Authors) whom both *Peter* and *Jude* describe, as turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, *Jude* 4.

a *Turrenem summa de Eccl. lib.*4. *part.*2. *cap.*1. *Morton* in 1 Cor.11.18.

b *Iren.* lib.1. cap.20. *Clem. Alex.*lib.7 *Strom.*

c *Epiphan.hæres.* 26. *Beza* in Revel. 2.15. *Quinot* in *Judam.*

So much for the opening of the three points, which you may, if you please, bind up together into one, *That false teachers shall privily bring in damnable heresies, even denying the Lord that bought them.*

Now we come to search out what Heresie is.

The word *Heresie* is of Greek original, and is often translated *Sect*, not *d a secando* from cutting, but *a sectando* from following, as being a way which men chuse to follow, as its said, *The way* which they call heresie, *Acts* 24. 14. *A way* of worship or doctrine, for so he saith, so do *I worship* the God of my Fathers, *believing*, &c. It appears to be an act of the will effectively pitching upon such a way: for the word it self signifies *Election*, coming not from *e αἱρεῖν*, to expunge, or lay wast, (though that be proper enough) but from *αἱρεῖσθαι*, to chuse or adhere unto; and therefore the *Septuagint*,

d *Justinian* in 2 Pet.2.

e *Martinius lexicon.*

gint, *Levit.* 22.18. 21. translate כרבה *free-will offering* by αἵρεσις, election or *free-willedness*. The Rabbins call an Heretick *f* מין which in *g* Scripture signifies a kind or *species*, and so they denote a man to be an Heretick, who leaving the common road, or way of faith and Doctrine, sets up and follows a particular way of his own, *h* שאין לו דת, one that is ἄνομος, or ἄθεσμος, without Law, that will not be bound up by the rule, but runs out into his own way; and *i* some derive it from מאן, which is translated ἀνανεύειν, *Nehem.* 9. 17. *Exod.* 22.16. signifying to *refuse* or *deny*; as if you would say, a *Renegado*, or denier of the truth.

This word αἵρεσις, while it kept it self among *Phylosophers*, *Physitians*, and other *Professors of knowledge and learning* past for an *honest word*, but when it came into the Churches quarters, and was taken up by Christians, it became branded, stigmatized, and odious. Its used about six times in the *k Acts of the Apostles*, and whether it may not in some of those places at least, be taken in good part, or indifferently, shall not be my dispute at this time. But when you find it in the Epistles Apostolical, and in the Gospel Churches, it hath not a jot of good savour in it, but carries a mark of iniquity and infamy upon it. In those Epistles it is used about *l* four times expressly; and because I would not make a definition which you might say is mine own, and so slight it, I will lay before you the Scriptures that speak of it, that you may in their light see what it is.

The first place is that 1 *Cor.* 11.18,19. *I hear that there be Schismes among you, and I partly believe it: For there must be also heresies among you, that they which are approved, may be made manifest among you.*

The Greek Interpreters take *Schisme* and *Heresie* in this place, for both one in a manner, and understand not by the word *Heresie*, any matter *m dogmatical*, or of doctrine: But others *n* argue from the word καὶ also, (There must also be heresies) that they are distinct, and that though heresie include schisme, yet schisme doth not include heresie; and

f *Drusius de 3. sectis Judæ*, lib. 1. cap. 2. *Grotius* in Tit. 3.10. *Nic. Fuller.* Miscellan.

g Gen. 1.12. Levit. 11.22.

h *Elias* in *Tisbite.*

i *Nic. Fuller* Miscel. *sacra.* lib. 2. cap. 3.

k Acts 5.17.26. 5.15. 5.28.22. 24.14.24.5.

l 1 Cor. 11. 28. Gal. 5. 20. Titus 3.10. 2 Pet. 2.1.

m αἵρεσις ἐνταῦθα ου τας τῶν δογμάτων ἀλλὰ σχισμάτων. *Chrys. & Oecumen in locum.*

n Beza in loc.

and to me it seems that they are neer a kin, because the Apostle rises from one to the other, saying, there are Schismes, there must also be heresies: but they are not collaterally a kin; for by the ascent, heresie seems to be the greater; for there must be also heresies, into which those that are *approved*, do not *m easily fall*, but are made the more conspicuous or manifest for soundness and integrity.

m *Neque enim eos probatos intelligi jubet qui in hæresin fidem demutant.* Tertull. *de præscript*

That we may find the true nature of heresie, let me in few words declare what Schisme is.

The word *Schisme*, imports a rent or division of things that were or should be in continuity and undividedness, and as its taken in the matter of Religion, it signifies a rupture in the Communion, or from the Communion of the Church upon unnecessary and unwarrantable causes and grounds. *A causless breaking, or breaking off from the communion of the Church, in matter of worship or Religion.* Society and communion are of great importance: the evil of Schisme is answerable to the good of society and communion; we are to judge of Schisme by the cause of it; for if it be upon a cause which the Word warrants not, it is a sin of high nature: Some distribute it into two sorts or parts, *negative* and *positive*: *Negative* is the very rupture or breaking off: *Positive* is the coalition of the parts rent off into new bodies, or associations under other Pastors and Teachers. The formality of Schisme consists in the *secession* or negative part, though the coalition into new bodies, which was called the setting up, *altare contra altare*, may make it more obstinate and pernicious: Now I say, the cause must rule us in judging of it. For as it is not the party which separates that makes the Divorce, but the adulterous party which gives the cause. And as (*Mornay* saith) it is not the man who commences or begins the suit which makes the trouble, but he that detains the right: So they are the Schismaticks, who give the just cause of separation from them: What a hurry was made in the Church by the *Paschal* controversie, wherein (*a* as one saith) both parties might be Schismaticks, dividing themselves asunder upon so trivial a matter, who were

Cameron de Schismat.

a Tract. of Schism. pag. 5.

the

the *Schiſmaticks* when the ſecond Councel of *Nice* ſet up Images into ſuch honour, and thereby put the Churches into combuſtion? doubtleſs the Councel was the Schiſmatick: Who were the Schiſmaticks when the *Reformed Churches*, after all means uſed, were either *driven out*, or *broke off* from the Communion of the Church of *Rome*? Queſtionleſs the *b* Pope and his followers, not the Proteſtants, who departed from them; as the *Romans* had a ſaying, that when the *Gauls* had taken *Rome*, and *Camillus*, with the reſt of the Patriots were at *Veii*, then, though the walls of *Rome* ſtood where they did before, yet *Rome* was not in *Rome*, but at *Veii*. I ſhall not meddle with thoſe *Epiſcopal diſſentions* in the antient Churches, commonly called *Schiſms*, nor thoſe about the Popedome *c thirty in number*, as they are reckoned: Schiſme ſimply and nakedly is a breaking off, or breaking off from the communion of the Church, upon ſuch grounds as have no weight in the Word of God to allow them, as namely when *d* the ſame faith or doctrine in ſubſtantials is held, and there is accordance and agreement in them; yet through paſſions, and private ends or fancies, there is offence taken at leſſer matters of fact or order, and ſo the divorce is made for ſuch faults in the yoke-fellow, as are far ſhort of adultery, as if the members of any of the ſeven Churches ſhould have ſeparated, becauſe of ſome droſs in thoſe Golden Candleſticks. The *Donatiſt*, who ſeparated upon that principle, that there was no true Church where good and bad were mixt; and that the chaff in the floor made the wheat unclean, or that the communion of the godly was blaſted and polluted by the mixture of ungodly ones amongſt them, was no open Schiſme, both in breaking off from the Churches of Chriſt upon that reaſon, and in aſſuming liberty to erect new Churches, only which, he called the true Churches of Chriſt.

b *Mornay* of the Church, cap. 10

c *Spalato* lib. 4. *de rep. eccleſ.* cap. 11.

d *Schiſma ni fallor eſt eadem opinionem atque eandem ritu colentem quo cæteri, ſolo congregationis dilectæ diſſidio.* Aug. *contra Fauſtum* lib. 20. & *contra Creſconium grammat.*

Now for hereſie; it is Schiſme, and ſomewhat more, as the Apoſtle implies; and what is that *majus quid*, as *Tertullian* calls it, or that *ſomewhat more*, the anſwer is given in that generally received ſaying of *Jerome*, *hæreſis perverſum dogma habet*,

habet, Heresie goes with a perverse opinion, or errour in doctrine, which I conceive to be a very truth, (though *d Grotius* affirm that *ex vi vocis*, it be *nihil aliud quam schisma*) because the word *Heresie* in all Authors, from the first use of it, hath signified a sentence, or dogmatical tenet or assertion; as the several Sects of Phylosophers, who differed in their opinions, are called heresies; and therefore *e Jamblichus* having written of the life of *Pythagoras*; now, saith he, it remains that I speak περὶ αἱρέσεως αὐτοῦ concerning his Tenets or Opinions; so the Sects of *Sadduces* and *Pharisees*, who differed in Opinions, are called heresies, and the *f* Syriake calls heresie, doctrine, in which sense it must be taken, *Acts* 28.22. This *heresie* that is this *doctrine* concerning Christ, is every where spoken against or contradicted; and the Apostles *Peter* and *Jude* are express, that these heresies are brought in by false teachers, and are opposite to the Faith, denying Christ Jesus the Lord, and his Redemption, 2 *Pet*.2.1. *Jude* 3.4. upon all which considerations; and that (as *Tertullian* elegantly saith) heresie is a degenerate thing, which arises from the corruption and adulterating of the truth (*tanquam caprificus a paupere fici, oleaster, ex oliva grano, &c.*) I am clear enough, that in heresie there must be matter of opinion or doctrine; and so the meaning of the Apostle in this place of the *Corinthians* is to shew, that as there were already Schismes amongst them, and dividing into parties as their partiality, affection, and self-respects led them, so there must be also heresies or errours in doctrine, which should *fight against the truth* of the Gospel, and *patronize vitious and filthy lusts* of the flesh; to which both errours and lusts, there would be some that would decline; but those that were approved and sound-hearted, would be made manifest among them; and so I conclude, that heresie is a renting or tearing the communion of the Church, as it is Schisme, and a subverting of the doctrine of truth and holiness, as it is heresie, like sedition in the Commonwealth, (for Schisme, as one saith, is an Ecclesiastical sedition) when it is not only made against the faults of some persons, or their

d *Grotius* in 1 Cor.11.

e *Jamblichus*, lib.2. cap. 1.

f *Hæresin Syri vocant* יולפנא *Doctrinam. Drusius* in Act. 24.5.

their miſcarriage in government, or ſome abuſes in fact, but ariſeth from principles or errours oppoſite and deſtructive to the Fundamental Laws and Juſtice of the Kingdome.

The ſecond place is that *Gal.* 5. 19, 20. *The works of the fleſh are manifeſt, which are adultery, fornication, &c. ſeditions, hereſies,* διχοστασίαι tranſlated *diviſions*, *Rom.* 16. 17. is here tranſlated *ſeditions*; ſedicions, or diviſions, and hereſies, may well be ſet together, for they go together; hereſies are works of the fleſh, manifeſt works of the fleſh; the works of the fleſh are ſaid to be manifeſt, either becauſe they are the product and fruits of that inward corruption called fleſh, and are the tokens and marks of a carnal man; or becauſe they may be diſcerned and known by the *g* light of reaſon, and of a natural conſcience, except the light be by ſtrength of luſts extinct, or by the judgement of God darkned or put out. Divines uſually from this place do prove againſt the *Papiſts*, that by fleſh is not only meant the ſenſual appetite or inferiour faculties of the ſoul, but the higher alſo, as the mind and judgement, becauſe hereſie is an errour of the mind, and ſo no doubt it is, though it may be called carnal alſo in reſpect of thoſe fleſhly luſts or ends which carry men thereinto, and are exercited under the patronage thereof. *Auſtin* ſometime ſaith, that in his judgement, it either not at all, or very hardly can be regularly defined *h* what makes an Heretick; but he comes very neer it in another place, ſaying, He is an Heretick (in my opinion) who for ſome or other temporal profit, eſpecially his own glory or dignity, doth either beget, *i* or follow falſe and new opinions. The Scripture notion of the word Hereſie, runs very much this way; and it is to be feared that mens ſelf-ends, wealth, eminency, intereſts, have too much ingredience into their opinions in theſe times; the Lord will diſcover and blaſt the doctrine which he hates, and them alſo that hold up ſuch opinions, as are under his *anathema*, and haply againſt the conſcience alſo of thoſe that follow them, for their private and unworthy ends.

g Mr. *Perkins* in Gal 5.

h *Aut non omnino aut difficulter, &c.* Aug. *ad quod vult Deum in præfatione. De militate credendi capit.*

i *qui alicujus temporalis commodi & maxime gloriæ principatuſque ſui gratia, &c.*

The

The third place is that *Titus* 3. 10, 11. *A man that is an Heretick after the first and second admonition reject, knowing that he that is such, is subverted, and sinneth being condemned of himself.* In the former verse there is an exhortation *to avoid foolish questions, and genealogies, and contentions, and strivings about the Law, because they are unprofitable and vain;* and then it follows, a man that is an Heretick, &c. whence the *a Arminians* interpret an Heretick to be one that makes contention and division upon trifling and slighty questions, who is condemned of himself, because he litigates and makes a stir about such things as himself knows to be of small importance: But I conceive the matter not to be so slighty as they would make it, for it is said of such a one ἐξέστραπται he is subverted, as a ship that turns up her Keel, or a house when the foundation is turned topsie turvy; and therefore *Deut.* 32. 20. where the extremely desperate estate of a people at last cast is expresst, the Greek renders it by the word used in this text; γενεὰ ἐξεστραμμένη ἐστὶν; it is a people turned upside down, or subverted, which also the *b* Hebrew word imports, both in this place and elsewhere; and so Heresie is concluded to be a subversive thing, and not a peevish litigation about slight questions, as the *Arminians* would put it off; but thus much may be collected from the coherence, *that a man may be denominated an Heretick for doctrinal and dogmatical errours holden, and contentiously defended and maintained*: and it is observed by some, that words of this form and termination, as διδακτικὸς ἁρπτικὸς, do signifie an aptitude or readiness; and so the *c* word in the Text signifies, one that with complacency and choice adheres to such errours; but the greatest doubt is, what is meant by those words, *he sinneth, being condemned of himself*; which *d Chrysostom* refers to the admonitions precedent, for in that such a man hath been admonisht, he cannot reply in his own defence ἔδει, ἔπρεπε, &c. No man hath shewed me my errour, no man hath better instructed me, and so hath his mouth stopt, and is condemned of his own Conscience, and it is not to be denied, that very many Interpreters, both Antient

a *Examen censuræ.* pag. 272. and 280.

b הפך *Subvertit ut cum superior pars in imam vertitur Avenarius.*

c *Cameron myrothec cui voluptè est tueri falsas & erroneas opiniones.*

d *Chrysost.* in Titus 3. 10, 11.

ent and modern, by the word αὐτοκατάκριτος, do underſtand a man that is convinced in his own conſcience that he erres, and that he goes contrary to his own light, *ſciens, volens*; but this interpretation is by *e* many diſallowed and argued againſt; that moderate and ſweet-breath'd *f Salvian* ſpeaking of the *Arrians* ſaith, *Hæretici ſunt, non ſcientes, apud nos non apud ſe, quod illi nobis, hoc nos illis, &c. They are Hereticks, but not knowingly*; with us *they are*, but not *with themſelves*: And indeed the word in the text doth not neceſſarily carry ſo far, as that an heretick is condemned of his own conſcience, but as αὐτοδίδακτος, is a *man* taught of himſelf without a Maſter? ſo αὐτοκατάκριτος, is a *man condemned of himſelf?* not meerly miſled by others to whom he hath given up himſelf blindfold, but as one that hath electively taken up, and with a fixed ſelf-will is reſolved to perſiſt in his errour and way, which he thinks to be truth, and that he doth God good ſervice in holding on in it; there are two things that may be clearly taken up. 1. That it is made the character of an heretick to ſin, being condemned of himſelf. 2. That another man may know that he is ſubverted and ſins, being ſelf-condemned; for 'tis ſaid after admonition, reject him, *Knowing that he that is ſuch, is ſubverted, &c.* But how ſhall this be known? Is it becauſe he ſins againſt common notions or principles, within the ken of natures light? This reſtrains hereſie, which is a ſubverting of the faith only to that which is contrary to the light of nature, which light of nature may be in ſome particular ſo defaced, like a ſuperſcription on old coyn, that though I may know he ſins, yet he is not convinced in himſelf. Is it then becauſe he takes up an opinion for his luſts ſake and private ends againſt his light and knowledge? Then indeed he ſins becauſe condemned of himſelf; but how can another know it? It reſts therefore, that an heretick rejecting admonition, may be ſaid to be condemned of himſelf, becauſe he chuſeth his own [illegible]ours, and rejects the truth, and ſo *interpretative*, that is, vertually and by conſequence is condemned of himſelf, as they who *thruſt away the word from*

e Minus Celſus pag. 13. Eſtius in locum, cum multis aliis.

f De Arrianis. lib. 5.

them, did *judge* themselves *unworthy of eternal life*, *Acts* 13. 46. Here is (as you see) an ἀυτοκατάκρισις, or self-condemning, without conviction of conscience, or knowledge of their own sin in it.

The fourth place is the Text which we have in hand, and this whole Chapter, compared with the Epistle of *Jude*, in both which heresie is graphically described, as hath been before open'd: That which remains to be done, is the drawing up of that hath been said concerning the meaning of the *Word*, or the explication of the things, out of the Scriptures alledged, into a result, and that is this: The Scripture seems to make heresie a complicate evil, in which there is these three things (whether all of them essential ingredients, or some of them be usual Attendants or Concomitants, I dispute not.)

1. *Dogmatical or doctrinal errour*, even overthrowing the faith, or *a* subverting the pillars and foundations of the doctrine of Christ which *Jude* calls the *common salvation*, *ver.* 3. 2. *Separation from, or renting of the unity and community of the Church*; sometime *b* Schisme introduces Heresie, when men are run out upon peevishness of spirit, or some unwarrantable grounds, they commonly run on into errour of opinion and doctrine, being caught like a loose and wandring sheep, sever'd from the flock by the Wolves which lye in wait for such; sometimes the Schisme follows upon the errour of opinion drunk in, and so departure from the truth, is attended with departure from the society and communion of the Church. *Jude* having described hereticks, saith *ver.* 19. οὗτοι εἰσιν ἀποδιορίζοντες, *these are they that separate themselves.* 3. A loose and carnal course taken up, and followed either privately or openly, and that under the patronage and protection of these dogmatical errours, their lives are as full of Atheisme, as their opinions *of blasphemy or falshood*; all which being laid together, it appears that an hereticks understanding and *mind is corrupted*, a good *conscience is thrust away*, *his will* electively *adheres to errour* & false ways; *his affections are drowned in sensuality and lusts*, he

a ἀνατρέπουσι τὴν τινων πίστιν. 2 Tim. 2. 18 *Funditas evertunt, solo equant.*

b *Schisma eructat in hæresin, ut non nemo ait.*

he is *subverted* and *sins*, being *self-condemned*, either *c* formally, by his own conscience and light yet remaining, or *d* virtually, by his voluntary rejection of Gods truth to stick to his own errour, and so in conclusion (except the Lord pull him out of the fire by some happy hand in the mean time) he brings upon himself *swift destruction*. As touching pertinacy or obstinacy, which is generally by Divines put into the definition of heresie, according to that saying, *errare possunt, hæreticus esse nolo*; I shall say but this, that obstinacy may be considered, either in respect of the crime of heresie, or of the censure and rejection of an Heretick.

c ὑπὸ τῆς ἰδίας συνειδήσεως. *Oicumen in tit.* 3.8.

d *Ideo sibi damnatus quia in quo damnatur sibi elegit.* Tertull. *de præ.*

In respect of the crime of heresie, two wayes. First, that an errour in it self not heresie, is made heresie by obstinacy, as some of the Papists will have that to be heresie, which is stifly holden by any man after the *e determination* or *admonition* of the Church, when a Councel, or that *transcendent* thing called the *Pope*, hath defined by the authority of his Infallible Chair, that such an errour is heresie, and hath put it unde: *Anathema*, though *f* others of them (in my opinion) say more rightly, that an errour in faith is *not therefore heresie, because condemned by the Church*, but because contrary to the faith: Or secondly, that an errour subverting the faith is not heresie, unless attended with obstinacy, and that (as I conceive) cannot be said; for as *constancy* in that which is good, as namely, *faith* or *justice*, doth not make *faith* to be *faith*, or *justice* to be *justice*; so neither doth obstinacy in evil, or errour, make that errour to be heresie; but as virtue is commendable, and rendred more glorious by constancy, so is heresie aggravated and made more high by obstinacy. The essence or nature, and so the denomination of heresie, is not to be measured by obstinacy against the decision or admonition of the Church (for then every such obstinate errour should be heresie) but by the contrariety and opposition of it to the principles of faith, which are razed or overthrown.

e *Rhemists Annot. in* Tit. 3,10.

f *Error in fide non ideo hæresis quia ab ecclesia damnatus sed quia fidei contrarius.* Altenstaig. *&c. verbo, hæresis & Turrecrem, summa,* lib. 4. 2. part. cap. 3.

In respect of the censure and rejection of an Heretick,

(which rejection, whether it be by a private believer, or by sentence of the Church, I now dispute not) I suppose obstinacy is requisite: for as in other scandals the rule of proceeding is; *If he hear not thee*, or *if he hear not the Church*; so its said, a man that is an Heretick, *reject, after the first and second admonition.* Contumacy is a common adjunct of sin, in order to the final judgement or sentence of the Church in Excommunication: In a word, I cannot read those words, *Titus* 3.10. *Thus, or in this sense, A man that after the first and second admonition is an Heretick*; as if he then became an Heretick, by standing out against, or after admonition; but thus, *reject a man heretical*, after the first and second admonition, which argues and demonstrates, that he may be an Heretick before he be obstinate, and so obstinacy is not essential to the nature or being of heresie, though I confess, (and do suggest it to your observation and saddest thoughts) that Hereticks are generally and usually *stricken with obstinacy*, few of them that run into this labyrinth do either seek, or find the way out, when the vital parts of faith are putrified and corrupted in any Patient, the recovery is hopeless; weigh seriously that expression or mark set on *these very men* by *Jude, ver.* 12. *Trees twice dead, plucked up by the roots*; when do you see such a tree recover life and fruit? Its a hard rescue to fetch a man off, that is prisoner to an erring conscience, especially if he be fetter'd by both legs, his judgement being captivated by errour, and his affections enslaved by lusts; we must do our duty, and of *some have compassion*, and others of them *save with fear*: ἁρπάζοντες, *snatching them out of the fire*, Jude, *ver.* 22, 23. Though they complain of violence offered to their liberty, when they are pull'd out of the fire. For (as *h* the saying is) *he that saves a man against his will, hath no more thanks for his labour, then if he kill'd him.* It is a matter of wonder and amazement, to see men of eminent parts and learning, of great reputation for Religion, captivated, carried away, and made prey of, by sensless and absurd fancies and opinions; but that we know there are no delusions or lies, but are strong,

g ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν αἱρετικὸν.

h *Invitum qui servavit idem facit occidenti* Horat.

ſtrong, when God delivers a man up to them, in way of puniſhment, for not receiving the truth, with love thereof. The Lord give us to receive his truth with fear and trembling, and make us thankful, whom in this time of *wantonneſs* (as ſome call it) or rather wickedneſs of opinions, he hath kept from ſhipwrack of faith, and made to ſtand upright, when men that have lived ſtrictly and religiouſly (as *Chryſoſtome* ſaid of *Pelagius*) ſeem to warp, and to be drawn awry.

ὅταν ἄνδρες ἐν τοσαύτῃ ἀσχήσει διαγάγωσι τὸν καιρὸν ὕστερον φανῶσιν ὑπεσυσμένοι. *Chryſ. Epiſt. 14 ad Olymp.*

Having thus far laid open the nature and danger of hereſie by the Scriptures, I ſhould now come to the uſe of all; but that in few words, I deſire to put you in mind in what notion the word Hereſie hath paſſed amongſt men in common acceptation, and that I ſhall do in theſe two words.

1. The *Eccleſiaſtical* or *Scholaſtical* acceptation is this: *a* Hereſie is an errour or aſſertion contrary to the faith in points fundamental or momentous, holden or maintain'd by a man profeſſing the Chriſtian faith; this they call *ſimple* hereſie, and ſuch a one an Heretick: *licet ab eccleſia non receſſerit*, though (ſaith *b Jerome*) he doth not ſeparate or make ſeceſſion from the Church: and though he cannot be blemiſht with wickedneſs moral, or in converſation. All momentous truths are not ſtrictly ſo called fundamental; there are truths (as I may ſay) of ſecond and third magnitude, like ſtones in a building, which be next unto, or upon the foundation; what theſe are which are preciſely fundamental, and what is the boundary of them, and by what certain meaſure they muſt be meaſured, if it exceed not my skill to determine (as I dare not ſay but it may) yet it is a work beyond my time; this only I ſay to the point in hand, that the *formalis ratio*, or nature of hereſie, as it is diſtinguiſht from Schiſme and fleſhly luſts, is rightly ſtated to conſiſt in an errour or aſſertation, contrary to, and deſtructive of the Faith, and the degree of pravity in the errour, is correſpondent to the degree of importance of the truth that's deſtroyed by it, or denied.

a *Turrecrem. ſum lib. 4.*

b In Gal. *cap. 5.*

2. The

2. The *vulgar*, and indeed abusive acceptation of the word, is an infamy or reproach which usually men fling in the face of others at randome, that are not of their opinion; and its too true (as a learned man saith) that Heresie and Schisme are two Theological Scare-crows, many times set up to scare people, and affright them. The *strongest party* of the two commonly cryes out of *heresie*; the *weakest party* cry out of *persecution*; so the *Papist* puts a mark or brand of heretical pravity upon them, and calls all Hereticks, who are opposite to their *c* false doctrines, or filthy lusts: Heresie was taken in a large sense, when the *d Lollards* were indicted for Heresie, because they held it not meritorious to go in pilgrimage to Saint *Thomas*, or *Mary* of *Walsingham*; or when *Virgilius*, Bishop of *Saltzburg*, was condemned for the heresie of holding that there were *Antipodes*; *e* *Bellarmine* tells King *James*, that for all his believing the *Scriptures*, the *three Creeds*, the *four* great and general *Councels*, yet he might be an Heretick; and his meaning was, because the *Popes Infallibility* and *Supremacy* was not in any of the Kings *Creeds*. As the intollerable abuse of Excommunication formerly, made no man to value it above the price at which he could buy it off; so the abuse of this name, and throwing it about at randome, makes it not regarded, which yet is a fearful thing in it self, and bringing swift destruction: It hath been stretcht too far to be a brand stigmatizing true believers, and to scare men from prying into the truth, by making it odious; and it is shriveled and shrunk up too much, even almost to nothing, by such as are afraid to hit themselves by defining it: But is *there not such a thing?* Is there not *such a damnable sin?* Why then do such horrible sins, as the sin against the *Holy Ghost*, and the sin of *Heresie*, lye like a *terra incognita* undiscovered, unpreach'd against? Seeing there is to be found in Scripture, especially in the *Apostolical Epistles*, so much said in description of, and for caution against damnable heresies and doctrines, and the false Teachers which privily bring them in, and bring upon themselves, and many that follow their pernicious ways, such fearful destruction. That

c *Spalato*, lib. 1. cap. 10.

d L. *Cook* his Institutes.

e Apology, *cap.* 7.

That which now remains, is to draw up that which hath been ſaid, into matter of uſe and application.

Uſe 1. And firſt let me ſpeak to you all, who profeſs the truth of the Goſpel of our Lord Jeſus Chriſt, that you would be *Proteſtants once again*, by declaring your ſelves againſt the *heterodoxies* and dangerous errours of the preſent times, for the infection ſpreads, by reaſon of many that go abroad with running ſores upon them; and if the Apoſtle, *when he gave all diligence* to write to believers *of the common ſalvation*, thought *it needful for him to write to them, and exhort them that they ſhould earneſtly contend for the Faith once delivered to the Saints*; upon this ground and reaſon, *that there were certain men crept in unawares, &c. Jude* 3. 4. You cannot think it impertinent and unſeaſonable at this time, to be exhorted to the ſame *earneſt contending* for the Faith, for you are beſet with danger on all ſides, the contagion is epidemical, many are diſtracted with *here is* Chriſt, and *there is* Chriſt. and are miſled into pernicious wayes; yea, even ſome that ſeemed to be good ears of corn, are mill-dew'd, and almoſt blaſted; I do therefore exhort you to conſider the danger, as you may eaſily ſum it up from that which hath been ſaid, for you have heard *that there ſhall be falſe teachers* amongſt you, we need not ſay *there ſhall be*, but more ſuitable to our own condition we may ſay, *there are*, as its ſaid, 1 *John* 4. 4. *many falſe Prophets are gone out into the world*; you ſee they are *gone out*, I would we might ſee that they were *come in again*. 2. That theſe are they who bring in *damnable hereſies*, they *go out* to bring theſe in, they are Ring-leaders, or (as *Tertullian* ſaid of Philoſophers) *the Patriarchs of hereſies*. 3. That they bring in theſe damnable hereſies *privily*, they ſpawn firſt in *queries* or plauſible beginnings (the greateſt Crocodile did at firſt lye in an egg, *a Paulo majus anſerino*, little bigger then a Gooſe-egg) themſelves are *tranſformed as Miniſters of righteouſneſs*; their words are compoſed and good, their ſpeeches are fair, their artifice is *d* full of ſleight and cunning craftineſs, and therefore they creep at unawares, not only into houſes, but into

a *Franzius hiſtoria animalium.*
b 2 Cor. 11. 15.
c 2 Pet. 2. 3. Rom. 16. 18.
d Eph. 4. 14.

into mens bosomes also. 4. That Heresies are damnable and destructive poyson, though given in honey, they arise and are made up *cade Scripturarum* (as *Tertullian* saith) by
e 2 Pet. 3. 16. *felling down the goodly timber of the holy Scriptures*; e wrested to the *destruction of them that wrest them*, they *turn grace into lasciviousness, deny the Lord Jesus Christ, overthrow the Faith, subvert the soul, carry men down the stream of lust and liberty*, and so bring *swift destruction*. 5. That many shall
Rom. 16. 18. follow these pernicious wayes, *f* the simple are deceived,
g 2 Thes. 2. 11. the learned are given up to *g strong delusions*, the unstable
h Eph. 4. 14. are carried about like children with every *h wind of doc-*
i 2 Pet. 2. 20. *trine*: Those that by profession of the truth had escaped the pollutions of the world, are again *i intangled and overcome*, and so the *latter end of many* (that are carried away either by speciousness of errour, or liberty of lust) is *worse*
k 1 Tim. 4. 1. *then the beginning*. 6. That the last times shall be most of
l Jude 17. 18. all infested with these pernicious errours. *k The spirit speaketh expresly*, that in the *latter times* some shall depart from the faith, *giving heed to seducing spirits*: The *Apostles have foretold* that there shall be *mockers in the last time*; and
m 1 Joh. 2. 18. by this (saith *m* the Apostle) we know that it is the *last time*, because there are many *Antichrists*; and we may very well understand by the last times, not only the times of the Gospel in general, but the time of Antichrists declining, as well as of his arising and growth. *The last of the last times*: For as the last times of the *Jewish Church* (after it had shaken off the *captivity* and *idolatry*) were pester'd and infested most of all with heresies, until Christ came with a new doctrine of the Gospel, and until the desolation of the frame of that Church: so the last dayes of Gospel Churches having shaken off the second *Babylonish captivity* and *idolatry*, shall be infested with these dangerous errours and heresies, and haply until the very second coming of Christ, or at least until he shall gloriously declare himself in the destruction of the *Beast* and *false Prophet*, and in the calling of the Jews.

These things being laid together, do cry aloud unto you,

to

to conſider your danger, and to hearken to the free inculcations of the Apoſtles in their Epiſtles, in *almoſt all their* a *Epiſtles*, deſcribing falſe teachers to be like the Serpent that beguiled *Eve*, branding them with the name of *Jannes* and *Jambres*, *Balaam*, *falſe Apoſtles*, *deceitful workers*, *Miniſters of Satan*, *&c.* ſtigmatizing their doctrines with the names of *damnable hereſies*, *doctrines of Devils*, *&c.* Fortifying Chriſtians with effectual arguments and exhortations againſt the impreſſions and infections of ſuch poyſonous errours. And if you look upon thoſe Epiſtles which were ſent from heaven to the ſeven Churches, you ſhall find that the greateſt part of thoſe comminations in them contained, are thundred forth againſt hereſies or doctrinal errours, maintaining or cheriſhing (as I may call them) *heretical luſts*; there we find them *b* that ſaid they were Apoſtles, but were *lyers*; the *c* blaſphemy of ſuch as ſaid they were Jews, but were the *Synagogue of Satan*, the doctrine of *Balaam*, the *doctrine of the Nicolaitans*, the *teaching and ſeducing of* Jezebel, *the depths of Satan*, *&c.* The Churches are commended, or the Angels of thoſe Churches, who found out theſe *diſguiſed ſeducers*, and kept the truth uninfected by them, and thoſe Angels or Churches blamed which *d* had them, *e* and ſuffered them in their boſome. Theſe things I offer to your ſerious and ſad conſideration; you have not made uſe of the point, as ſoon as you have ſaid, *The Miniſter rails*. Its not my meaning to poure out all this that hath been ſaid upon every errour, either preacht, or followed in our times; but to ſhew you that falſe teachers and hereſies muſt be and ſhall be in the Goſpel Churches; and to put you in mind what the Scripture ſaith concerning them, and how much you are concerned to look about you; for I obſerve that men are not ſo jealous over themſelves, or ſo afraid of corruption of their minds as they ought to be, nor ſo ſenſible of ſin in intellectual errours, as in moral corruptions, and yet we know diſeaſes in the head are mortal too, and that a fiſh begins to corrupt and ſtink in the head, and ſo throughout; *corrupt manners* uſually and naturally follow upon

a 2 Cor. 11. 3.

b Revel. 2. 2.
c *Cap.* 2 9. 14. 15. 20. 24.

d Revel. 2. 15.
e Verſe 20.

upon *corrupt minds*; they that are not *found in the faith*, no wonder if they be not *found in the fear*, and in the *wayes of God*, whether will this new *scepticisme* come, and into what will it be resolved? but into Atheisme, when men begin to fall: We see by experience, that many fall from story to story, till they come to the very bottom; and therefore I exhort and beseech you all to that which the Scripture exhorts and enjoyns upon Christians, who are in danger of being seduced by false teachers, or their doctrines, and that *to try the spirits, whether they are of God*, 1 *John* 4. 1. *To contend for the faith once delivered*, *Jude* 3. *To beware lest you be carried away with the errour of lawless men*, 2 *Pet.* 3. 17. *To turn away from such as creep into houses, and lead captive silly women*, 2 *Tim.* 3. 5, 6. *To avoid foolish questions*, which are unprofitable and vain, *Titus* 3. 9. *To hold faith and a good conscience*, 1 *Tim.* 1. 19. *To continue in the things that you have learned, and been assured of, out of the words of God*, 2 *Tim.* 3. 14. And lastly, *If there come any unto you, and bring not this doctrine, receive him not into your house, neither say to him God-speed*, 2 *Epistle of John* 10, 11. *For he that bids him God-speed, is partaker of his evil deeds*: where the Apostle supposes, that false teachers are men of evil deeds, besides their false doctrines, or that indeed their false doctrine *is evil deeds*, in the plural number, and therefore not to be slighted off as *a thing of the mind*, or *mental mistake* only: You see that to countenance or encourage such teachers, is to be partaker of their evil deeds, and whatsoever credit you will give to the report of *f Irenaus*, concerning *John* his leaping out of the bath from *Cerynthus* or *Polycarp*, his refusal of *Marcion* his acquaintance, yet the observation which he makes upon those reports or histories, is to be taken notice of, *that the Apostles and their followers, would not so much as vel bo tenus, communicate with any of them that had adulterated the truth*; how much less should private Christians close with such seducers, who are more likely to pull them into the water, then they to pull them out; Naturally we are under too apt to take fire by their sparks, he that fishes with an

f *Lib.* 3. *cap.* 3.

Tantum Apostoli & eorum discipuli &c. Iren. lib. 3. *cap.* 3.

an *heretical bait*, may haply catch more in a moneth, then some godly Minister shall bring to Christ with all his travel and pains, as long as he lives, for *he hath the advantage of the bait*, and therein lies the odds of success between preaching of errour, and preaching of the truth; I marvel (saith the Apostle) that you are *so soon removed from him*, that called you into the grace of Christ, *unto another Gospel*, *Gal.* 1.6. there was the wonder ἔτι τάχεως that they were removed so quickly; and the Apostles wonder may be ours also, we have been a people of as powerful godliness, as any in the world; practical divinity was improved to a great height of clearness and sweetness, but I fear that I may truly say *we were best in worst times*, we held our cloak in the wind, & now are laying it off in the Sun, a miserable declination from the life and power of godliness, is come to pass within these few years; our practicals, our inward and close ways of walking with God in faith and love, are sublimed into fancies, and vapour out into fumes of new opinions; and which is worst of all, we take this dropsie to be growth, and conceive our selves to be more spiritual and refined, because more airy and notional. The Lord humble us for our declensions and swervings from the *g end of the Commandment*, (which is love out of a pure heart, and of a good conscience, and of faith unfained) and *for our turnings aside to vain janglings*. The best way of fortification of our selves against the allurements and assaults of false teachers is: 1. To be grounded in the principles of the doctrines of Christ, or else we shall easily be tumbled up and down like stones that lie not fast in the building upon the foundation. 2. To study and adhere unto the doctrine which is *h according to godliness*, practical and edifying truths, which draw up the heart into acquaintance and communion with God, and draw it out in love and obedience to him, *for its good that the heart be stablisht with grace*, *Heb.* 13.9. 3. To hold faith and a good conscience, 1 *Tim.* 1.19. for if we *thrust away a good conscience*, by entertaining base lusts and ends, the shipwrack of Faith will follow. 4. To pray for confirmation

g 1 Tim. 6.3.

h 1 Tim. 1.5,6.

and establishment by the hand of God; for as it is not a *strong constitution* that is a protection *against the plague*, so neither is it parts and learning which secure us from believing lies and delusions. Its a mercy for which we are not enough thankful, that God keeps any of us standing upright, when others shrink away, or that we are enabled to discern between truth and errour, and to stand for the one, and withstand the other; when so many that have driven a great trade of profession, are broken and turned bankrupts.

5. To keep as a treasure those truths wherein you have formerly found comfort, and which have been attested and confirmed to you by your own experience, sit upon those flowers still, and suck their fresh honey every day. A Christian very hardly parts with those truths that have been sealed up to his experience; *but its no wonder that a man should lose that out of his head, which he never had in his heart.*

Use 2. To those that bring in or follow these pernicious ways of damnable heresie, you shall see the crop which you shall reap, *swift destruction*; you are under judgement which *slumbers not*. It will be destructive to you to wrest the Scriptures, 2 *Pet.* 3. 16. and to make merchandize of mens souls for sinful ends, 2 *Pet.* 2. 3. *To corrupt the minds of men* from the *simplicity* that is in Christ, 2 *Cor.* 11. 3. and to cause divisions and scandals, *Rom.* 16. 17. are things which will cost you dear, lay to heart the terrible expressions of wrath which are fulminated against such men in Scripture, there may be differences in opinion, between them that are godly, which are not inconsistent with the peace of the Churches, and for which its unlawful κατ' ἀλλήλων τυρεύειν (as the Historian saith) *to make butter and cheese of one another*. Its a discreet rule which is laid down by one, *a Si non idem sentimus de veritate at saltem de ponere.* If we cannot agree upon the truth of every question, or point of Divinity, yet at least let's be agreed concerning the weight and moment thereof, so as not to make as great a stir about a tile of the house, as if it were a foundation stone, nor erect new parties or Churches upon every lesser variation, but to contend

a *Conradus Bergius. Dedicatamine, &c.*

tend for, or pretend a liberty of profeſſing or publiſhing ſuch doctrines as overthrow the faith, and ſubvert the ſoul under the name of *liberty of conſcience*, can be no other then ἄνοια ἰδιωτικὴ, 2 *Tim.*3.9. *a manifeſt folly or madneſs.* Is this liberty any part of Chriſts purchaſe? Hath he made men free to ſin, and deny him that bought them? what yoke of bondage doth this liberty free us from? *Gal.* 5.1. Should we claim a liberty of being in bondage to errour? or promiſe to men a liberty of being ſervants to corruption, which the falſe teachers in effect did, 2 *Pet.*2.19. God hath (as one ſaith) reſerved to himſelf as his prerogative three things. *Ex nihilo creare, futura prædicere, conſcientiis dominari. To create out of nothing, to foretel things to come, to have dominion over conſciences;* and it is true, that while a thing is within in the conſcience, its out of mans reach, but when its acted and comes abroad, then it comes into *mans juriſdiction*, and is cognizible *in foro humano*, God only is judge of thoughts, men alſo are judges of actions. Its a great miſtake, and of very ill conſequence, to imagine that a man is always bound to act or practiſe according to the light or judgement of conſcience, though rightly informed *in theſe*, for then I ſee not, that there can be any place for that rule given by the Apoſtle, *Rom.*14.22. *Haſt thou faith? have it to thy ſelf before God.* Truth it ſelf, though never to be denied, yet is not alwayes to be declared, for the hurt or ſcandal may be greater, then an inſeaſonable profeſſion or practiſe of that which is in it ſelf lawful may be worth; but the miſtake is yet more groſs, to imagine that an erring conſcience is a ſufficient protection or warranty for an evil act. Its ſin to go againſt an erring conſcience (*Stante dictamine*) as its ſin *to raviſh and force a whore.* Its ſin alſo to act according to the dictate of an erring conſcience, as *to commit adultery with conſent.* To make conſcience the final judge of actions, is to wipe out the hand-writing of the Word of God, which doth condemn many times, thoſe things which conſcience juſtifies, yea, and men alſo may paſs juſt judgement on deluſions or lyes, though thoſe that vent them do believe them for truths.

If

If *conscience* be warrant enough for *practises* and *opinions*, and *liberty of conscience* be a sufficient license to vent or act them, I cannot see but the Judicatories either of *Church* or *State*, may shut up their shop, and be resolved into the Judicatory of every mans private conscience. And put the case that the Magistrate should conceive himself bound in conscience to draw forth his Authority against false Teachers, or their damnable heresies, and (upon that supposed errour) should challenge a liberty of *judging*, as we do of *acting*, would our liberty give us any ease, so long as he had his? and were it not better for him to judge, and for us to walk by a known rule? and if we should say, that his liberty of judging is unlawful, it is as easie for him to say, that our liberty of preaching or professing errours, is so too.

To you that are Ministers of the Word, that you would draw forth the Sword of the Spirit against these spirits of errour, as not only the duty you owe to Gods truth, and mens souls requireth it, but also the pressing examples of the Apostles do constrain you; let not the *Lord Jesus Christ* and his *offices* be denied by false teachers, and by *your silence too*, and the Lord grant that it may not be said of you, as of the Ministers of *Ephesus*, *Acts* 20. 30. *also of your own selves shall men arise, speaking perverse things, to draw away Disciples after them. Catharinus* said of some *middle-region* men in those times, that they were *Lutheranunculi, half or doughbaked Lutherans*; but be valiant for the truth: He is but half a good Shepherd that feeds the sheep in good pasture, but defends them not from Wolves; It belongs to you ἐπιστομίζειν *Titus* 1. 11. *to stop their mouths*, that is by conviction, as is plain by the ninth verse, as Christ ἐφίμωσε τοὺς σαδδουκαίους, *Matth.* 22. 34. Stopt the *Sadduces* mouths, by silencing their arguments. They will tell you that arguments of *ure seca, fire* and *faggot*, are not fit arguments for Ministers, that their minds ought to be *enlightned*, not their bodies *burdned*; and the truth is, the *Keys* are given to *Peter*, not the Sword; he usurps that without authority; *the weapons of our warfare are not carnal*: *Malchus* ear is not to be cut off by us. But will they that plead

plead exemption from violence, ſuffer and endure the word of conviction? Will they afford their ears, and patiently bear the examination of their errours? I fear they will not, ſuch is their love to, and their *plerophory of errour*; nay, will they not rather caſt dirt upon the Miniſtery, and uſe all ſtratagems to undermine it, decrying their calling and their livelihood, or tythes, which among all their deſtructive errours muſt needs be confeſſed to be *a ſaving doctrine*, whatſoever be the event; you that are Gods Miniſters muſt venture into the Lions mouth to ſave a ſheep, and aſſert and vindicate the truth of God from being taken captive by errour; for if either his truth or his people be loſt by your default, the account will be heavy.

Uſe 4. As I began, ſo I ſhall conclude with you (the Honourable Houſe) every one ſees what height we are come unto. *Arrius* in *Alexand.* was but as one ſpark, a little water at firſt would have quench'd that fire, which afterward ſet almoſt all the world in flames. I ſee by your order for keeping of this ſolemn day, that you take notice of the growth of *errour*, *hereſie* and *blaſphemy*; I would you had taken ſuch notice of the beginnings of them. If you take notice of theſe as a judgement upon us, then ſearch out the ſin for which this judgement comes. If you take notice of them as our ſin, then let every man labour to own it ſo far, as by participation it is made his own, that ſo we may be truly humbled, and renew our Vows and Covenants, to own and ſtand up for the truth of God, againſt all invaſions of errour and hereſie; you as *Magiſtrates*, we as *Miniſters*, all as men that *have ſouls to be ſaved or loſt*. Its a good rule, *In eo ſerviunt reges Deo, in quo non poſſunt illi ſervire niſi ut Reges*, *Kings and Princes*, and indeed all Magiſtrates, *do therein ſerve God, wherein they cannot ſerve him but as Magiſtrates*: We are exhorted to pray for *Kings, and all that are in authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty*, 1 *Tim.* 2.

There is (as Divines diſtinguiſh) *ſimple* hereſie, and *complicate*.

Simple

Simple hereſie is an opinion or aſſertion holden and maintained contrary to, and ſubverſive of the faith, by one that profeſſes the Chriſtian Religion. *Complicate hereſie*, is that which is attended with *ſchiſme*, *ſedition*, *blaſphemy*, where one opinion lies with another, and begets a new baſtard, a new monſter, growing up into a multiformity more and more, until it break forth into ſuch dangerous ſymptoms as the fore-named.

The Schiſmatical Heretick upon his opinion, breaks off from the Communion of the Church, and runs out into ſeparation, ſetting up his *New Light* (as he calls it) in a *new candleſtick*.

The blaſphemous Heretick ſtrikes through the Name of the great and glorious God, or his truth, with deſpiteful reproaches, not to be named.

The ſeditious Heretick troubles the peace of the Church and State, as an Army is troubled by Mutineers.

The ſeducing Hereticks panders to his bed all he can, and and goes up and down to vent his poyſon, to the infection of others, privily bringing in damnable hereſies.

There is a great conteſt about ſimple hereſie, whether it come under your ſword or no, in reſpect of capital puniſhment. The *o Lutherans* are negative, and ſo are very many others, *Hæreticidium ob ſimplicem aut nudam hæreſin nemo vestrum ſimpliciter aſſeruit*. None of us (ſay they) *p* have aſſerted hereticide or capital puniſhment for ſimple hereſie. And *q Calvin* ſaith of *Servetus*, *vel ſola modeſtia potuiſſet vitam redimere*, that he might *have ſaved his life had he been but modeſt*. And to ſuch I wiſh light, and not fire, let bloody Papiſts only have this brand of cruelty upon them, to confute errours by fire and faggot.

For the blaſphemous and ſeditious Hereticks, both *r Lutherans*, and others of the Reformed Churches, do agree, that they may be puniſhed capitally, that is, for their blaſphemy or ſedition; but the *ſ Socinian* ſtands out here alſo, and denies it, alledging, that the puniſhment of falſe Prophets in the Old Teſtament, was *ſpecialis jure*, by ſpecial Law granted

o *Vide* 18. *argumenta Lutheranorum apud Comadum.* Bergium *de hæreſi.*

p *Cenſura in cap.* 24.

q Calvin. *in opuſc. de Serveto.*

r *Hæret cum ſeditioſum & blaſphemum capitali ſupplicio dignum nemo ex noſtris facile impugnabit Tota quæſtio eſt de hæretico ſimplici.* Meiſnerus *Philoſ. ſob. ſect.* 2. *cap.* 4.

ſ Schlichtingius *pro Socino contra* Meiſnerum, *page* 457.

granted to the *Israelites*, and therefore you m st not look (saith the *Socinian*) into the Old Testament for a rule of proceeding against false Prophets and blasphemers: Nor (saith *e Calvin* and *Catharinus*) can you find in the New Testament any precept for the punishment of Thieves, Traytors, Adulterers, Witches, Murtherers, and the like; and yet they may, or at least some of them be capitally punisht; for the Gospel destroys not the just Laws of civil policy or Commonwealths; but I will not enter upon the debate of this point, neither bringing in the Scriptures or reasons for it, nor answering the arguments brought against it, of which arguments this I suggest (by the way) to your observation, that some of them do even *ship in one bottom the moral duties commanded in the Old Testament, and the typical ceremonies or shadows. Some of them* do make *a* against Ecclesiastical censures as well as civil, and some of them do carry further then haply they are intended, even to take off civil punishments of sins against the *second Table also*: neither do I see any just reason, that if the office of a Magistrate have any place in the matters of the *first Table*, he can punish sedition, which is against his own name or dignity, and stand still and look on with his hands tyed, whiles the name and honour of the great God is openly traduced or blasphemed.

e *Calvin de Servetto in opusc.* Catharinus *in* 3. *Titus* 10.

a Which *Erastus* denies not as to Hereticks, or such as keep not the faith, *Thes.* 9. & 70.

For the *seducing Heretick*, he is to be prohibited and restrained: You will not suffer a man that hath a running *plague-sore*, to go abroad to infect, though his shutting up be not in way of punishment, as if he was punisht because he hath the sore, but in way of prevention of contagion, as the restraint of the Leper was. You pull down *another mans house, and that justly*, when 'tis on fire to prevent the burning of the whole Town; one way to put out the fire in the Oven, is to shut it up. Many errours and heresies would die of themselves if they had not free vent. *Falsi doctores Sathanæ Lenones*, saith *Calvin*: False teachers are the Devils Panders: Would you suffer Panders to come into your houses, and solicit the chastity of your children? Would you

suffer *Mountebanks* to sell poyson upon a stage, to destroy the bodies and lives of people? This the *b* *Remonstrants* in scorn call out *palmarium argumentum*, but it is not to be despised, as if it was void of reason. You that are Christian Magistrates should not forget the souls of them that live under your shadow: There is a *c* learned man who argues against the punishing of Hereticks *with death*, and pitches upon this as the *solida, vera, certa, ratio*, the solid, true, and certain reason why other flagitious offenders are to be punisht, but not Hereticks; because Heresie (saith he) is the *errour of a depraved mind*, an intellectual errour: but other moral vices arise from a *depraved and corrupt will*, and the *errour* of the understanding is not (saith he) to be punisht with death, but that it is to be restrained from spreading and infecting, the comparisons which he brings in do fully signifie. For you would not (saith he) put a Physitian to death, as a murderer, who upon meer mistake gives his Patient a potion of poyson instead of good medicine, nor a mad man that breaks out, and kills, and slays such as he meets with, because this proceeds from lesion of his understanding, though I do not concur with this supposition, that heresie is a meer act of the understanding, for it hath its denomination from the act of the will *choosing the errour*; yet thus far I go with it, that such pretended Physitians as hold that to be wholesome which is poyson, and minister it to their Patients, are not to be *licensed to practise*, nor such mad men suffered to be loose to *exercise their fury*; dampable heresies can never be prevented, if false teachers may have liberty to bring them in. Its one thing to suffer *Jews, Turks, Papists, Hereticks*, to live in the Kingdome or City, and another thing to give them liberty or freedome of Trade, to open their shop, and call in Customers to buy their destructive wares; *Thou hast there* that hold the *doctrine* of the *Nicolaitans*, *Revel.* 2. 15. *Thou sufferest* that woman *Jezabel*, which calls her self a Prophetess, to teach and to seduce my servants, was a sore charge laid by Christ upon those Churches.

Nor is it the Pulpit which can keep off the infection, whiles

b *Examen censura, page* 185.

c *Minus Celsus in disputatione de hæreticis, &c. pag.* 194. *&c.*

whiles the poyſon is carried up and down in books, and cryed at mens doors every day, in which there are many ſtrange doctrines going abroad open-faced, and ſome more ſtrange which he vailed, and dropt into the Reader by inſinuation, there ſeem to be very ſtrange dreams about the manner of Chriſts being in the Saints, and Gods being manifeſt in their fleſh, and about the Kingdome of the Saints, and the licking of the duſt of their feet by the world. There are myſteries, if the world was ripe for them: I take notice of one thing in a late book which hath a very ill aſpect, brought in by way of enquiry, what is meant by the word *Scriptures* when it is aſſerted, that the denying of the *Scriptures* to be the *Word of God*, ſhould be holden *worthy of death*. For ſaith the Author, either the *Engliſh Scriptures*, or *Scriptures in Engliſh*, are meant by the word *Scriptures*, or the *Hebrew* and *Greek* Copies, or originals. *The former cannot be meant* with reaſon, becauſe God did not ſpeak to his Prophets and Apoſtles in the Engliſh Tongue, nor doth the Engliſh Tranſlation agree in all things with the original, or the true ſenſe of it; *nor the latter*, for the greateſt part of men in the Kingdome do not underſtand or know them. If this *dilem* be good, what is become of the *certain foundation* of our *hope*, or *faith*, or *comfort*; how can we ſearch the *Scriptures* without going firſt to ſchool to learn *Hebrew* and *Greek*. Its well known that our Saviour himſelf, and the Apoſtles, do uſually cite the *Greek* Tranſlation or *Septuagint*, when they quote the Scriptures of the Old Teſtament, and yet that Tranſlation had many variations in it from the original, and haply more then our Engliſh Tranſlation hath. The Apoſtle citing a place out of the *Septuagint*, where they expreſs not the original κατὰ ῥητὸν, ſaith ἐνέχεται ἐν τῇ γραφῇ, it is contained in Scripture, 1 *Pet.* 2. 6. And there is no queſtion but the *Helleniſts* and *Weſtern Jews*, ſcattered up and down in *Greece* and *Italy*, &c. uſed the Greek Tranſlation of the Scriptures in their Synagogues, as appears by the confluence of the Greeks and Gentiles to them who underſtood not Hebrew; and yet they of *Berea*, a City[a] of *Macedonia*, are commended for ſearching

[a] Plin. lib. 4. cap. 10. Βέροια πόλις μακεδονίας. Stephanus περὶ πόλεων.

searching the Scriptures of the Old Testament, and examining of *Pauls* doctrine by them; and in that search there were *Greeks* that bare the *Jews* company, as appears, *Acts* 17.11,12. And what Scriptures could they search, but *the Scriptures of the Greek Translation.* I could easily demonstrate, that the Scripture calls the Original translated, *Scripture*, and not without just reason; for the *Scripture* stands not *in cortice verborum*, but in *medulla sensus*; its the same Wine in this Vessel which was drawn out of that. Translations are but vessels or taps (as I may call them) to set *Scritures* abroach; as for faults and errours in that Translation, if that argument be able to batter and make a breach, let it but have rope enough, and it will make as great a breach in the Hebrew; for when you come to find that there are *varia lectiones*, and that in the Margent truer then that in the Text, as in that famous place *a Psal.*22.17. or shall question the true pointing or printing of the original, whether will not this wild argument run away with you, until you come to find the *very original* written by the Prophets own hand, or by the hand of some *amanuensis* infallibly directed and guided; The *Scriptures exprest in English are the Word of God.* The deficiency of exact translation of this or that particular word, doth not invalidate the *Canon* or body of the *Scriptures.* But I shall not further proceed in this chase, I have but a word or two left, and that is to exhort you to quicken up your zeal for God and his truth: search out and remove the obstructions that are in and amongst your selves, whether *private ends or State ends*, or whatsoever they be. Let not *Reformation* and Religion be cryed up for design, and to *serve turns*, but settle it speedily. Send forth the *Confession*, that it may testifie to the world, that you hold the form of sound and wholesome words; let some government and order be established; *Religion* is the *ball of contention*, *many mens hopes* lye in our *differences*, and their interests are served upon them. We have profest enough for Reformation and Purity, and have covenanted to endeavour it. The *world is weary of words*, they look for fruit; let this day set

a כאדי in textu כאדו in margine. Vid. Poord in Psalm 22.

an

an edge upon you. No man take a *break-faſt* of this *faſt*, let not our ruine be under your hand, There was a *Bat* in *Nazmans* ſtory, he was ſuch and ſuch a man, *but a Leper*; you have done worthily, covenanted ſeriouſly; *But* the matter of Reformation lyes moſt of it as yet in the Covenant, and is but little crept out of that ſhell; It may be the fooliſhneſs of many opinions on foot, makes you ſlight them, as *a Calvin* ſaid of *Servetus* his firſt onſet, *ſecurum me reddidit ipſa dogmatum fatuitas*: But be not ſecure, *b* a great fire may riſe out of a ſmall ſpark. Let the ſouls of ſo many thouſands of the people be precious in your eyes, and the Lord make your name like the name of thoſe that have built the Houſe of God: I pray you let me not be underſtood to ſhip in one and the ſame bottom every errour or miſtake with damnable hereſies: Some differences in opinion are as the ſtrivings (as *c* one elegantly ſaith) of one *Iſraelite* with another, and theſe *Moſes* quiets and parts them fairly, and ſome (namely hereſies fighting againſt the very foundation) are like the *Ægyptian* ſtriving with the *Iſraelite*, whom *Moſes* ſmites down. There muſt be differences made between *errour* and *hereſie*, *erroneous* and *Heretick*, *ſeducers* and *ſeduced*. I would I might entreat, nay preſs it upon thoſe that are called pure *Independents*, that they would zealouſly and ſincerely declare againſt the doctrinal errours and hereſies of theſe dayes, that ſuch pernicious opinions may not ſhelter themſelves under their name or wing, nor ever any indulgence or toleration be either deſired or granted upon ſuch a reaſon, as all may come in at the ſame breach or port, for that would be but a ſelling of the Church into a *liberty* of being in *captivity* to *deſtructive confuſions and errours*.

a Calvin *in epiſt.* de Serveto.

b ἀπὸ σμικρᾶς σπινθῆρος μέγα πῦρ. Socrates lib. 1. de Arrio.

c L. Verulam: Advancement of learning.

FINIS.